DECEMBER 1805.

ART. CLXIX. *Hints towards forming the Character of a Young Princeſs.* 2 vols. 8vo. pp. 716. Price 12s. in Boards. Cadell and Davies, London. 1805.

THE variety of publications which have iſſued from the preſs on the ſubject of education can be accounted for only by the magnitude of the object which they have in view. It is indeed an object of incalculable importance. Right diſpoſitions of the heart and a proper application of the underſtanding muſt grow up from the ſeeds which have been ſown in the ſpring of youth. If the ſoil be left uncultivated, the weeds with which it is naturally impregnated will ſhoot with unlimited luxuriance and ſtrength. There is not, there cannot be, an individual, therefore, the formation of whoſe mind is not of conſequence to the ſtate; a conſequence which muſt of courſe increaſe in proportion to the greatneſs of the ſphere in which he is deſigned to move. On the education of ſuch as are born to hereditary wealth and honours, much every way depends. They are placed in a ſtation too conſpicuous to ſuffer any part of their conduct to be a matter of indifference. From them the current of faſhion flows. On them it depends to regulate the character of the unthinking: a portion of the community by far the moſt conſiderable. Theſe generally model their behaviour according to the pattern exhibited to them by their ſuperiors; and whilſt, among the gay and faſhionable, vice is upheld, and virtue is either totally diſregarded or but coldly commended, it is obvious that the public morals will not arrive at a high degree of excellence.

If theſe remarks apply to elevated perſonages in general, they muſt apply with much more force to the occupant of a throne. "A prince is the maker of manners." He will give law to the court, the court to the kingdom. The happineſs or miſery of thouſands, both temporal and eternal, may depend on his example. Situated as England at preſent is, we may indeed fairly ſay, with the author of the work before us, 'If we were to enquire, what is even at the preſent critical period

one of the moſt momentous concerns which can engage the attention of an Engliſhman who feels for his country like a patriot and for his poſterity like a father, what is that object of which the importance is not bounded by the ſhores of the Britiſh iſlands, nor limited by our colonial poſſeſſions, with which, in its conſequences, the intereſts not only of all Europe, but of the whole civilized world may hereafter in ſome meaſure be implicated, what Briton would heſitate to reply, The education of the Princeſs Charlotte of Wales?'

Now it is evident that no education which has not religion for its baſis, can render a prince ſatisfied with himſelf, and uniformly acceptable to his country. The greateſt and moſt ſplendid talents never can atone for a deficiency in this particular; while a mind under the guidance of juſt and proper principles will compenſate the abſence of extraordinary abilities. The experience of all ages confirm to us that a people may be happy and even proſperous under a ſovereign not conſpicuous for intellectual endowments; but we doubt whether a ſingle inſtance could be found where a nation was felicitous under the ſway of a potentate of depraved manners. The reaſon indeed is obvious. A virtuous governor will reverence the wiſdom of a miniſter; and the latter will ſupply what may be wanting in the former. But to a vicious king, the integrity of a ſtateſman will be a reproach; he will aſſociate with none leſs abandoned than himſelf. We muſt therefore repeat, that it is of the utmoſt conſequence both to princes and to nations, that the flexibility ſo peculiar to the infant mind ſhould be moulded to the beſt and moſt deſirable purpoſes. The underſtanding is not only to be informed, but the heart is to be improved. The beſt impulſes muſt be given to the 'natural activity' of youth, and the ſuſceptibility of feeling peculiar to that age muſt be enliſted in the cauſe of virtue and religion. To a deſire of promoting theſe laudable purpoſes, the publication which we are now called upon to examine, owes it origin. 'The writer is very far from pretending to offer any thing approaching to a ſyſtem of inſtruction for the royal pupil, *much leſs* [much farther] from preſuming to dictate a plan of conduct to the preceptor. What is here preſented, is a mere outline, which may be filled up by far more able hands; a ſketch, which contains no conſecutive details; which neither aſpires to regularity of deſign, nor exactneſs of execution'*.

Such at leaſt is the modeſt account given by the author. But perhaps a general view of the contents of the volumes will moſt effectually contribute to explain their object.

Vol. i.

* Pref. p. xi.

Vol. i. chap. 1. Introductory chapter.—2. On the acquiſition of knowledge.—3. On the importance of forming the mind.—4. The education of a ſovereign a ſpecific education.—5. Importance of ſtudying ancient hiſtory.—6. Laws; Egypt, Perſia.—7. Greece.—8. Rome.—9. Characters of hiſtorians who were themſelves concerned in the tranſactions which they record.—10. Reflections on hiſtory; antient hiſtorians.—11. Engliſh hiſtory; Hume.—12. Important æras of Engliſh hiſtory; Alfred; King John; Henry VII.—13. Queen Elizabeth.—14. Moral advantages to be drawn from the ſtudy of hiſtory independent of the examples it exhibits; it proves the corruption of human nature; it demonſtrates the ſuperintending power of Providence, illuſtrated by inſtances.—15. On the diſtinguiſhing characters of Chriſtianity.—16. On the ſcripture evidences of Chriſtianity; the Chriſtian religion peculiarly adapted to the exigencies of man, and eſpecially calculated to ſupply the defects of heathen philoſophy.—17. The uſe of hiſtory in teaching the choice of favourites; flattery; our taſte improved in the arts of adulation; the danger of flattery exemplified.—18. Religion neceſſary to the well being of ſtates.—19. Integrity the true political wiſdom.

Vol. ii. cap. 20. On the true arts of popularity.—21. The importance of the royal example in promoting loyalty; on falſe patriotiſm; public ſpirit.—22. On the graces of deportment; the diſpoſitions neceſſary for buſineſs; habits of domeſtic life.—23. On the choice of ſociety; ſincerity the bond of familiar intercourſe; liberality; inſtances of ingratitude in princes; on raiſing the tone of converſation, and of manners. 24. On the art of moral calculation, and forming a juſt eſtimate of things and perſons.—25. On erroneous judgment; character of Queen Chriſtiana of Sweden; compariſon of Chriſtiana with Alfred.—26. Obſervations on the age of Louis XIV.; and on Voltaire.—27. An examination of the claims of thoſe princes who aſpired to the appellation of the GREAT. 28. Books.—29. Of periodical eſſay writers, particularly Addiſon and Johnſon.—30. Books of amuſements.—31. Books of inſtruction.—32. The Holy Scriptures; the old Teſtament. 33. The new Teſtament.—34. On the abuſe of terms; enthuſiaſm; ſuperſtition; zeal for religious opinions no proof of religion. 35. The reformation.—36. On the importance of religious inſtitutions and obſervances; they are ſuited to the nature of Chriſtianity; and particularly adapted to the character of man.—37. On the eſtabliſhed Church of England.—38. Superintendance of Providence manifeſted in the local circumſtances, and in the religious hiſtory of England.—39. The ſame ſubjects continued; tolerant ſpirit of the church; circum-

ſtances which led to the revolution, and the providential ſucceſſion of the houſe of Hanover.—40. On Chriſtianity as a principle of action, eſpecially as it reſpects ſupreme rulers.

Upon this arrangement we have only to remark, that the ſeventeenth chapter ought to have occupied a different place. It ſhould have immediately followed the fourteenth. By theſe means, ſubjects of one common nature would have been kept together; whereas in its preſent ſituation, the ſeventeenth chapter is not only itſelf ſeparated from thoſe of a congenial kind, but prepoſterouſly ſteps in between the ſixteenth and eighteenth, which alſo treat of topics intimately connected. To ſome indeed the former of theſe chapters may appear unneceſſary. In a work which profeſſes to be an outline only, by many readers it would have been deemed ſufficient to have directed the attention of the royal pupil to the numerous publications in which the ſubject has been almoſt exhauſted. For our own parts, we rejoice that it has not been withheld. The arguments are ingenious, and in ſome degree novel.—We would particularly recommend to the conſideration of the ſceptic, the pertinent reflections which the annexed paſſage contains.

"How ſtriking are the peculiarities, how obvious the ſuperiority, which, even on a firſt attentive peruſal, fill the mind of the ſerious reader of the Scripture! But, who is that infidel writer, who has ſo much as taken its moſt obvious facts into ſober conſideration? who has attempted to explain how the writers of the Old Teſtament, ſhould differ as they have done from all the writers in the world, not only in maintaining ſo pure a theology, but in connecting with it a national hiſtory, through which that theology paſſes as a chain, binding together and identifying itſelf with their whole ſyſtem, civil and religious? This hiſtory, involving ſupernatural events, may be a reaſon why the wilful infidel ſhould reject it without examination. But let him who pretends to candour, attentively conſider theſe records, and try if he can project even an outline of Jewiſh hiſtory, from which thoſe miraculous interpoſitions ſhall be conſiſtently excluded. There are facts in this narration, which cannot be diſputed: the Jews neceſſarily having a hiſtory as well as other nations. Let the ſober infidel, then, endeavour to make out an hypothetic hiſtory for them, in which, leaving out every thing miraculous, all the ſelf-evident phænomena ſhall be accounted for with philoſophic plauſibility. If this be poſſible, why has it not been attempted? But if this be really impracticable, I mean, if theſe events do actually ſo make up the body of their national hiſtory, as that no hiſtory would be left, if they were to be taken away; then let ſome farther theory be deviſed, to explain how a hiſtory, thus excluſively ſtrange, ſhould ſtand connected with a theology as excluſively true? Let the ſober deiſt prove, if he can, that it was unworthy of the God of nature to diſtinguiſh, by ſuch

ſuch extraordinary interferences, that nation, which alone, of all the nations of the earth, acknowledged him; or let him ſeparate, if he be able, that national recognition of the true God, from their belief of thoſe diſtinguiſhing interpoſitions. If they alone acknowledged the rightful ſovereign of the univerſe, who believed that that ſovereign had ſignally manifeſted himſelf in their behalf, can the deiſt ſhew that the belief of the events was not eſſential to the acknowledgment of the ſuppoſed author of them? Or will he aſſert, that the eſtabliſhment of ſuch a truth amongſt that people, who have ſince actually communicated it to ſo many other people, perhaps to all, deiſts not excepted, who really do embrace it; I ſay, will he ſoberly aſſert that ſuch a purpoſe did not juſtly and conſiſtently warrant the very kind of interpoſition, which the Jewiſh hiſtory preſents to us?

"But let the honeſt infidel, if ſuch there be, take further into the account the manner in which the maintainers of the one true God have acted upon that belief. Let him examine the principles of the Jewiſh *moraliſts*, and ſee where elſe, in the ancient world, the genuine intereſts of virtue are ſo practically provided for. Let him read the ſublime and moſt cordial effuſions of the Old Teſtament *poets*, and ſay, where elſe the author of Being, and of all good, is ſo fully recognized, or ſo ſuitably adored? Let him conſider the expoſtulation of the *prophets*, and the ſelf-criminating records of the *hiſtorians*, and find for them any ſhadow of parallel in the hiſtory of mankind. Let the man of *genius* obſerve how the minds of the writers were elevated, on what a ſtrong and ſteady pinion they ſoared. Let the man of *virtue* reflect how deeply their hearts were engaged; and let the man of *learning* compare what he reads here, with all that has come from Heathen poets, ſages, or lawgivers; and then, let it be ſoberly pronounced, whether it is conceivable that all this ſhould exiſt, without ſome adequate cauſe, and, whether any cauſe can be ſo rationally aſſigned, as that which their venerable lawgiver has himſelf expreſſed, in terms the moſt critically appoſite, and the moſt unaffectedly impreſſive? 'Aſk now,' ſays he, 'of the 'days that are paſt, which were before thee, ſince the day that 'God created man upon earth; and aſk from the one ſide of 'heaven to the other, whether there hath been any ſuch thing as 'this great thing is, or hath been heard like it? Did ever peo-'ple hear the voice of God, ſpeaking out of the midſt of the fire as 'thou haſt heard, and live? or has God aſſayed to go and take him 'a nation from the midſt of another nation, by temptations, by 'ſigns, and by wonders, and by war, and by an out-ſtretched arm, 'and by great terrors, according to all that the Lord your God 'did for you, in Egypt, before your eyes? Unto thee it was ſhewn 'that the Lord He is God; there is none elſe beſide him. Know, 'therefore, this day, and conſider it in thine heart, that the Lord 'He is God; in heaven above, and upon the earth beneath, there 'is none elſe.'

"If ſuch be the inevitable concluſion reſpecting the Old Teſtament, how much more irreſiſtible muſt be the impreſſion made by the New! The peculiarity which was adverted to above, ought, even in the eye of a philoſophical inquirer, to engage deep attention. I mean,

that that to which heathen ſages pointed, as the only valuable object of human purſuit is, in this wonderful volume, deſcribed as matter of *poſſeſſion*. Here, and here only, amongſt all the records of human feelings, is *happineſs* ſeriouſly claimed, and conſiſtently exemplified. To the importance of this point, witneſs is borne by every wiſh which a human being forms, and by every ſigh which heaves his boſom. But, it is a fact, perhaps not yet ſufficiently adverted to, that at no period do heathen ſages ſeem ſo ſtrongly to have felt the utter inefficiency of all their ſchemes for attaining this object, as at the period when the light of Chriſtianity diffuſed itſelf through the earth. Cicero, that brighteſt of Roman luminaries, had not only put his countrymen in poſſeſſion of the ſubſtance of Grecian wiſdom, to which his own rich eloquence gave new force and luſtre, but he had added thereto the deep reſults of his own obſervations, during a life of the moſt diverſified experience, in a period the moſt eventful. And, to this point, he uniformly brings all his diſquiſitions, that man can only be happy by a *conqueſt over himſelf*; by ſome energetic principle of wiſdom and virtue ſo eſtabliſhed in his boſom, as to make him habitually ſuperior to every wrong paſſion, to every criminal or weak deſire, to the attractions of pleaſure, and the ſhocks of calamity. But it was not Cicero only, who reſted in this concluſion: Horace, the gayeſt of the Latin poets, is little leſs explicit in his acknowledgment, that man ſhould then only find eaſe when he had learnt the art *of flying, in a moral ſenſe, from himſelf.*"—(Vol. i. pp. 235—242.)

It is not, however, a cold aſſent of the underſtanding to the truths of Scripture hiſtory, with which the inſtructor of an exalted perſonage ſhould content himſelf; the heart muſt alſo be engaged and influenced. 'Chriſtianity is not an ingenious theory, a ſublime but impracticable ſpeculation;' it is a ſyſtem for common apprehenſion and for daily uſe. The mind muſt be under the conſtant regulation of a religious principle. This principle muſt be interwoven into the very frame and temper. It muſt operate, not at particular ſeaſons and on great occaſions only, but muſt exert itſelf at all times, muſt be extended to every action; muſt have weight in the moſt minute, and muſt influence the moſt important concerns; in ſhort, it muſt be a motive of conduct, rather than a matter of oſtentation. It is this and this only, that can guard princes from the dangers to which they are expoſed beyond all other men. 'The higheſt nobility have their equals, their competitors, and even their ſuperiors. Thoſe who are born within the ſphere of royalty are deſtitute of all ſuch extrinſic means of correction, and muſt be wholly indebted for their ſafety to the ſoundneſs of their principles.' The elevated female, on whom the national welfare may hereafter ſo much depend, ſhould be taught never to loſe ſight of theſe important truths. In the words of this author,—

"She ſhould practically underſtand, that religion, though it has its diſtinct and ſeparate duties, yet it is not by any means a diſtinct and ſeparate thing, ſo as to make up a duty of itſelf, diſconnected with other duties; but that it is a grand, and univerſally governing principle, which is to be the fountain of her morality, and the living ſpring of all her actions: that religion is not merely a thing to be retained in the mind, as a dormant maſs of inoperative opinions, but which is to be brought, by every individual, into the detail of every day's deeds; which, in a Prince, is to influence his private behaviour, as well as his public conduct; which is to regulate his choice of miniſters, and his adoption of meaſures; which is to govern his mind, in making war and making peace; which is to accompany him, not only to the cloſet, but to the council; which is to fill his mind, whether in the world or in retirement, with an abiding ſenſe of the vaſt reſponſibility which he is under, and the awful account to which he will one day be called, before that Being, who lodges the welfare of ſo many millions in his hands. In fine, to borrow the words of the pious archbiſhop Secker, 'It ought to be explicitly taught, and much dwelt upon, that religion extends its authority to *every thing*: to the moſt worldly, the commoneſt, the loweſt' (and ſurely, ſtill more to the higheſt earthly) 'things; binding us to behave reaſonably, decently, humbly, honourably, meekly, and kindly in them all; and that its interfering ſo far, inſtead of being a hardſhip, is a great bleſſing to us, becauſe it interferes always for our good.'"—(Vol.ii. pp. 390—392.)

With theſe ſentiments impreſſed upon the heart, the royal pupil will readily underſtand 'that it is poſſible to be zealous for religious opinions, without poſſeſſing any genuine religion; nay, that a fiery religious zeal has been found compatible with the moſt flagitious morals.' And conſequently, though her piety will guard her from indifference, the rectitude of her feelings will defend her againſt bigotry. She will not be a Charles the Second, neither would ſhe be, even were the power conceded to her, a perſecuting Mary. She may, ſhe will be, deſirous of 'knowing the exiſting ſtate of religion,' and of forming a reaſonable judgment between contending parties; but ſhe will neither be 'a wrangling polemic,' like 'the eighth Henry,' nor 'a royal doctor' like 'the ſecond James.'

It has happened, by ſome ſtrange miſconception, that religion and politics have been deemed irreconcileable. How valuable ſoever Chriſtianity may be to individuals, and however properly it may be eſtabliſhed as the rule and meaſure of conduct between man and man, ſtateſmen have been too ready to admit that it cannot with ſafety be at all times brought into action in national concerns. Deception and falſehood, which in private affairs meet with deſerved reprobation, when applied to the advancement of public purpoſes,

have been more than excuſed; they have been praiſed* and rewarded. This erroneous, though we fear, prevalent idea, the author of this work has very forcibly combated in the eighteenth and nineteenth chapters, which deſerve the ſerious attention of every public character. It is not in geometry only that a ſtraight line is the ſhorteſt. It is infinitely laborious (we uſe the preſent writer's words) to maintain an undeviating courſe of diſſimulation, a moment's intermiſſion of which may defeat the policy of years. Yet this unremitting attention, this wearing watchfulneſs, is eſſential to that worldly policy of which South ſays, that "Folly being the ſuperſtructure, it is but reaſon that the foundation ſhould be falſity." The ſame acute judge of mankind obſerves, that the deſigning politicians, of the party he was combating, ſeemed to act as if they thought that ſpeech was given to ordinary men to communicate their mind, but to wiſe men for concealing it. The diſſembler ſhould alſo remember, that however deeply intereſt and induſtry enable him to lay his plans, the intereſt and induſtry of others will be equally at work to detect them. Beſides, the deepeſt politician can carry on no great ſchemes alone; and as all aſſociation depends on opinion, few will lend their aid or commit their ſafety to one whoſe general want of probity forbids the hope of perpetual confidence, or of permanent ſecurity.

But the moſt ſedulous attention and the beſt regulated education will fail of obtaining their appropriate end, unleſs the ear of the royal perſonage be guarded againſt adulation. He was no contemptible judge of the human heart, and of human nature, who made a man of underſtanding declare himſelf weak enough to be pleaſed with the compliments of the knight of La Mancha, though at the ſame time he knew him to be a madman. Flattery indeed has been found to ſucceed where other arts of corruption have been tried in vain. It is a potion that has intoxicated the moſt temperate and the moſt ſober. We know from good authority that one of the beſt of the Roman emperors, though he was proof againſt the charms of avarice and ſplendour, was not proof againſt the blandiſhments of adulation. He was anxious, to a fault, to diſcover in what terms he was ſpoken of by his deceaſed friends. He was never more delighted than when fulſomely praiſed; nor more grieved than when moderately, that is, truly, commended

* "Adulteria quidem exercuiſſe," ſays Suetonius, ſpeaking of Auguſtus, "ne amici quidem negant: excuſantes ſane, non libidine "ſed ratione commiſſa, quo facilius conſilia adverſariorum per "cujuſque mulieres exquiriret!" We wiſh this mode of thinkin had been peculiar to Pagans.—*Reviewer.*

mended by them *. Nay, he carried his folly to an extent that would appear totally incredible, was the truth of it confirmed to us by a witneſs of leſs veracity. He was ridiculous enough to wiſh to have it thought that his eyes poſſeſſed a more than human brilliancy, and was pleaſed at obſerving any one, at whom he looked ſtedfaſtly, decline his head as if dazzled by the ſun!† But we need not deviate from the pages of our own hiſtory, for examples of this vice. The maſculine ſpirit of Elizabeth was even greedy of adulation. Even at an advanced period of life ſhe could be pleaſed with a compliment to her beauty. The paſſions of the woman, rather than the fears of the prince, probably alſo led to that horrid murder of a rival queen, which has ſtained with indelible infamy the memory of that ſovereign. This is a topic which has engaged much of this author's attention. Amidſt other pertinent remarks it is obſerved, and almoſt every page of hiſtory ſupports the obſervation,

"Princes have generally been greedy of praiſe in pretty exact proportion to the pains which they have taken not to deſerve it. Henry VIII. was a patron of learned men, and might himſelf be accounted learned. But his favourite ſtudies, inſtead of preſerving him from the love of flattery, ſerved to lay him open to it. Scholaſtic divinity, the faſhionable learning of the times, as Burnet obſerves, ſuited his vain and contentious temper; and as eccleſiaſtics were to be his critics, his purſuits of polemical theology brought him in the largeſt revenue of praiſe; ſo that there ſeemed to be a conteſt between him and them, whether they could offer or he could ſwallow the moſt copious draughts of flattery."—(Vol. i. p. 271.)

And again,

"There have been few princes ſo ill diſpoſed, as not to have been made worſe by unmeaſured flattery. Even ſome of the moſt depraved Roman emperors began their career with a fair promiſe. Tiberius ſet out with being mild and prudent; and even Nero, for a conſiderable time, either wore the maſk, or did not need it. While his two virtuous friends maintained their influence, every thing looked favourable. But when his ſycophants had ſucceeded in making Seneca an object of ridicule; and when Tigellinus was preferred

* "Nam quamvis minime appeteret hereditates, ut qui nunquam ex ignoti teſtamento capere quidquam ſuſtinuerit: amicorum tamen ſuprema judicia moroſiſſimè penſitavit: neque dolore diſſimulato ſi parcius aut citra honorem verborum: neque gaudio, ſi gratè pièque quis ſe profecutus fuiſſet."—Suet. Auguſt. cap. 66.

† "Oculos habuit claros et nitidos: quibus etiam exiſtimare volebat ineſſe quiddam divini vigoris: guadebatque ſi quis ſibi acrius intuenti, quaſi ad fulgorem ſolis vultum ſubmitteret."—Id. de eod. cap. 79.

preferred to Burrhus, all that followed was a natural consequence. The abject slavery of the people, the servile decrees of the senate, the obsequious acquiescence of the court, the prostrate homage of every order, all concurred to bring out his vices in their full luxuriance, and Rome, as was but just, became the victim of the monster she had pampered. Tacitus, with his usual honest indignation, declares, that as often as the emperor commanded banishments or ordered assassinations, so often were thanks and sacrifices decreed to the Gods!

"But, in our happier days, as subjects, it is presumed, indulge no such propensities, so under our happier constitution, have they no such opportunities. Yet powerful, though gentler, and almost unapparent means, may be employed to weaken the virtue, and injure the fame of a prince.—To degrade his character, he need only be led into one vice, idleness; and be attacked by one weapon, flattery. Indiscriminate acquiescence and soothing adulation will lay his mind open to the incursion of every evil, without his being aware of it; for his table is not the place where he expects to meet an enemy, consequently, he is not on his guard against him. And where he is thus powerfully assailed, the kindest nature, the best intentions, the gentlest manners, and the mildest dispositions cannot be depended on for preserving him from those very corruptions to which the worst propensities lead; and there is a degree of facility, which, from softness of temper, becomes imbecility of mind.

"For there is hardly a fault a sovereign can commit, to which flattery may not incline him. It impels to opposite vices; to apathy and egotism, the natural failings of the great; to ambition which inflames the heart, to anger which distorts it; to hardness which deadens, and to selfishness which degrades it. He should be taught, as the intrepid Massillon* taught his youthful prince, that the flattery of the courtier, contradictory as the assertion may seem, is little less dangerous than the disloyalty of the rebel. Both would betray him; and the crime of him who would dethrone, and of him who would debase his prince, however they may differ in a political, differ but little in a moral view: nay, the ill effects of the traitor's crime may, to the prince at least, be bounded by time, while the consequences of the flatterer's may extend to eternity."—(Vol. i. p. 279—282.)

Not only against admitting the poison of flattery into their own bosoms should royal persons be on their guard; they should be cautious how they indulge in it in their communications with others. They never should excite a hope which they mean to disappoint; they never should raise expectations

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"* See Massillon's Sermons, abounding equally in the sublimest piety and the richest eloquence."

tions which they mean not to gratify.—On this point we entirely agree with this writer: and although we may be thought to have copied largely already, we are tempted to think that the intrinſic excellence of the ſubjoined obſervations will plead our excuſe for tranſcribing them into our journal.

"A royal perſon ſhould early be taught, that it is no ſmall part of wiſdom and virtue to repel improper requeſts. But, while firm in the principle as Chriſtian duty requires, it is no violation of that duty to be as gentle in the expreſſion, as Chriſtian kindneſs demands; never forgetting the well-known circumſtance, that of two ſovereigns of the houſe of Stuart, one refuſed favours in a more gracious manner than the other granted them. It is, therefore, not enough that a prince ſhould acquire the diſpoſition to confer favours, he ſhould alſo cultivate the talent. He ſhould not only know how and when to commend, and how and when to beſtow, but alſo how and when to refuſe; and ſhould carefully ſtudy the important and happy art of diſcriminating between thoſe whoſe merit deſerves favour, and thoſe whoſe neceſſities demand relief. It ſhould be eſtabliſhed into a habit, to make no vague promiſes, raiſe no falſe hopes, and diſappoint no hopes which have been fairly raiſed.

"Princes ſhould never ſhelter their meaning under ambiguous expreſſions; nor uſe any of thoſe equivocal or general phraſes, which may be interpreted any way, and which, either from their ambiguity or indeterminate looſeneſs, will be tranſlated into that language, which happens to ſuit the hopes or the fears of the petitioner. It ſhould ever be remembered, that a haſty promiſe, given to gain time, to ſave appearances, to ſerve a preſſing emergency, or to get rid of a preſent importunity, and not performed when the occaſion occurs, does as much harm to the promiſer in a political, as in a moral view. For the final diſappointment of ſuch raiſed expectations will do an injury more than equal to any temporary advantage, which could be derived from making the promiſe. Even the wiſer worldly politicians have been aware of this. Cardinal Richelieu, overbearing as he was, ſtill preſerved the attachment of his adherents, by never violating his engagements. While Mazarin, whoſe vices were of a baſer ſtrain, was true to no man, and, therefore, attached no man. There was no ſet of people on whom he could depend, becauſe there was none whom he had not deceived. Though his leſs elevated capacity, and more moderate ambition, enabled him to be leſs ſplendidly miſchievous than his predeceſſor, yet his bad faith and want of honour, his falſhood and low cunning, as they prevented all men from confiding in him during his life, ſo they have conſigned his memory to perpetual deteſtation.

"In habituating Princes to delight to confer favours on the deſerving, it ſhould be remembered, that were it right to beſtow them at all, it is right alſo not to wait till they are ſolicited. But, while the royal perſon is taught to conſider munificence as a truly princely virtue, yet an exact definition of what true, and eſpecially

cially what royal munificence is, will be one of the moſt ſalutary leſſons he can learn. Liberality is one of the brighteſt ſtars in the whole conſtellation of virtues; but it ſhines moſt benignantly, when it does not depend on its own ſolitary luſtre, but blends its rays with the confluent radiance of the ſurrounding lights. The individual favour muſt not intrench on any ſuperior claim; no bounty muſt infringe on its neighbouring virtues, juſtice, or diſcretion; nor muſt it take its character from its outwardly reſembling vices, oſtentation, vanity, or profuſion. Real merit of every kind ſhould be remunerated; but thoſe who poſſeſs merits foreign from their own profeſſion, though they ſhould be ſtill rewarded, ſhould not be remunerated out of the reſources of that profeſſion. Nor ſhould talents, however conſiderable, which are irrelevant to the profeſſion, be made a motive for placing a man in it. Louis XIV. choſe Father la Chaiſe for his confeſſor, becauſe he underſtood ſomething of medals!"—(Vol. ii. p. 42—46.)

With the ſentiments expreſſed in this work, ours are, in general, in perfect uniſon. Yet, on ſome points, we muſt be allowed to differ in opinion. The Greek language, this author conceives, may be diſpenſed with in the education of a princeſs, becauſe its writers may be read with ſufficient advantage through the medium of a tranſlation. The Latin language, however, is eſteemed neceſſary, becauſe "The literature of Rome is peculiarly intereſting, as being the moſt ſatisfactory medium through which the moderns can obtain an intimate knowledge of the antient world." We do not mean to examine how far the dead languages are or are not neceſſary to the inſtruction of a princeſs. But we ſee not the ſmalleſt reaſon for imagining the Latin to be more indiſpenſable than the Greek. If the Greek authors may be read with ſufficient advantage through the means of a tranſlation, why may not the Latin? If the affairs of the Grecian ſtates may be learned from a tranſlation of Thucydides, for inſtance, why may not thoſe of the Romans, from a tranſlation of Livy? If the eloquence of Demoſthenes is to be judged of from a verſion, why is not that of Cicero to be entruſted to the ſame medium? But 'the Latin tongue enables us for ourſelves, without an interpreter, to examine all the particular circumſtances in manners, intercourſe, modes of thinking and ſpeaking, of that period which was choſen as fitteſt for the advent of the Meſſiah.' And does not a knowledge of the Greek effect the ſame? In our judgment it does, and in a much higher degree. The New Teſtament, as every one knows, is written in Greek, which at that time was a ſort of univerſal language. And ſurely that man ſtands a fairer chance of underſtanding without an interpreter (though we ſee no reaſon why interpreters are to be neglected) the idioms of

of the Greek language, who is a maſter of that language, than he who is acquainted with the Latin only, to which ſome of its modes of expreſſion have but a remote affinity. Beſides, whoever reads the Scriptures in any other tongue than that in which they were compoſed, muſt truſt entirely to an interpreter. For what elſe is a tranſlator? He only gives us the ſenſe which he affixes to the original; and he either may or may not furniſh us with the true meaning of its author. But the Latin 'would give her the etymology of words, and thus render her more exact in the uſe of her own language.' Now, not to mention that Greek alſo would contribute to this end; if this be a reaſon for learning Latin, it is a reaſon alſo for learning Saxon. We cannot entirely agree with the author, as to another poſition, which is advanced in the ſame chapter. This writer conceives that the royal pupil ought not to be inſtructed in the fine arts, as they are called, becauſe it would require too much time to attain perfection in them, and becauſe, whatever falls ſhort of perfection, is, in this age, deemed nothing worth. We do not mean to contend that a king ſhould be a painter, a fiddler, or a poet, by profeſſion. Yet we think painting, muſic, and poetry, good in their way. And we ſhould very much fear that a prince who was unacquainted with the fine arts, or, if we may be allowed ſuch an expreſſion, was uninitiated in them, would ſtand a chance to diſreliſh them entirely. We ſhould be apprehenſive that if he did not abſolutely diſcourage, yet that he would not patronize them: and that thus one grand mean would be loſt of calling forth individual merit, and of promoting the national glory. As to the fear which ſeems to predominate in the mind of the writer, viz. that the ſtudy would occupy too much time, and prevent the princeſs from attending to more important concerns, we conceive it to be groundleſs. It is not, in the nature of things, that a child ſhould be capable of enduring the labour of inceſſant application to ſtudies of a ſeverer kind. Something by way of relaxation muſt be allowed to that age. Why may not a certain knowledge of the fine arts be obtained, as a ſpecies of amuſement? From thoſe in which the generality of children are indulged, the condition itſelf of the royal child will exclude her. We muſt ſeek for them, therefore, in a change of purſuits; we muſt ſeek for them in a reaſonable variety.

In noticing the condition of Greece, the corruptions of the Athenian ſtage are naturally introduced. But amidſt the impurities of that ſtage, the chaſte and manly productions of the tragic poets,

> "In chorus, or iambic, teachers beſt
> Of moral prudence,"

are

are not overlooked. The writer then takes occaſion to enquire, whether, in the morals of the Athenian populace, 'an anſwer is not provided to that long agitated queſtion, Whether the ſtage can be indeed made a ſchool of morals?' It is obſerved that

"No queſtion had ever a fairer chance for deciſion than was here afforded.—If it be allowed that there never was a more profligate city than Athens; if it be equally indiſputable, that never country poſſeſſed more unexceptional dramatic poets than *Eſchylus*, [Æſchylus] Sophocles, and Euripides; if the ſame city thus at once produced the beſt phyſicians and the worſt patients; what is the reſult? Do the Athenian annals record, that any claſs or condition of citizens were actually reformed by conſtantly frequenting, we had almoſt ſaid, by conſtantly living in the theatre?"

We are aſtoniſhed that the fallacy and diſingenuouſneſs of this reaſoning could have eſcaped the notice of any perſon of common penetration. Was it owing to the natural and inherent unfitneſs of plays in general to the purpoſes of reformation, that thoſe of Æſchylus, Sophocles, and Euripides, failed of ſucceſs? Did the Athenian people, whoſe manners were ſo vicious, ſpend a great portion of their time in attending to theſe immortal productions of the tragic muſe? No: It was in liſtening to the effuſions of the licentious Ariſtophanes, and others of the ſame ſtamp, that they employed themſelves. They were not the patients of thoſe phyſicians who offered ſalutary medicines, but of thoſe quacks who adminiſtered the gilded, yet envenomed pill. Why ſhould we complain of the inefficacy of medicine, merely becauſe that patient is not benefited by it, who, inſtead of following the advice of the moſt eminent of the faculty, is daily ſwallowing potions of the moſt noxious quality? Did the reaſoning of this writer prove that the theatre was incapable of being converted into an inſtrument of moral inſtruction, we could by the very ſame proceſs ſhow, that the truths of the goſpel were not adapted to win the aſſent of mankind. We might ſay, almoſt in the words of this author, If it be allowed that there never was a city more averſe to Chriſtianity than Jeruſalem; if it be equally indiſputable, that never country poſſeſſed more unexceptionable teachers of that religion, than Jeſus, Paul, and James; if the ſame city thus at once produced the beſt phyſicians and the worſt patients; what is the reſult? The reſult, according to our author's mode of reaſoning reſpecting the Athenian theatres, would be, that the inſtructions of the Meſſiah and his favoured apoſtles were not ſuited to produce belief. But, according to ſound logic, the reſult is this—the patients, both in the one caſe and the other, either did not liſten to their

their phyſicians, or did not obey them. No man, we preſume, ever contended that leſſons of vice would advance the cauſe of virtue, in conſequence of being delivered from the ſtage, and of being decked with dramatic ſplendor. But were pure morality, and pure morality only, ſuffered to occupy the theatre, we ſee no reaſon for ſuppoſing that it would be not a good ſchool of reform.

As a mean of raiſing the powers of converſation, this writer aſks, whether the royal pupil might not commit to memory, from the beſt authors in every department, one ſelect paſſage, one ſtriking precept, which, in the hours of relaxation, might form a kind of theſis for intereſting converſation? For inſtance, a ſhort ſpecimen of eloquence from South, or of reaſoning from Barrow; a detached reflection, on the analogy of religion to the conſtitution of nature, from Butler; a political character from Clarendon; a maxim of prudence from the Proverbs; a precept of government from Bacon; a moral document from the Rambler; a paſſage of antient hiſtory from Plutarch, &c*. To us, we candidly confeſs, this ſcheme ſeems not to promiſe much advantage. Deſirable as it certainly is, that the illuſtrious character, of whom we are ſpeaking, ſhould be familiarized to ſerious and ſolid converſation, we do not conſider the method here propoſed to be, in a general point of view, beſt ſuited for the purpoſe. The tutor, if a man of ſenſe and merit, and ſuch we are to preſume he is, and will be, can lead to any or to all of theſe topics, although the pupil ſhould not have learned a ſentence on the ſubject: and indeed we object to her doing ſo, becauſe we fear that it might create a pedantic and ſuperficial ſpirit. It might render her contented with knowing a little of every thing. It might diſpoſe her to reſt ſatisfied with remembering a few detached, and therefore almoſt uſeleſs, paſſages, when ſhe ought to be miſtreſs of the very pith and marrow of an author. Such as are engaged in the inſtruction of youth know the danger of this. They know how difficult it is to confine their principal attention to a ſingle object. Nay, the ſame may be ſaid of more advanced years. It is eaſier to be ſomething of a critic, of a chemiſt, and of a geometrician, than to attain to eminence in either capacity; and this, not becauſe the fifth or ſixth ſteps in each art is more difficult than the third or ſecond, but becauſe the ſtudent flies from one to the other, and applies himſelf ſeduloufly to neither. The great Roman critic had reaſon on his ſide, when he ſaid, "facilius eſt multa quam diu facere†."

We

* See vol. ii. p. 135. † Quintil. L. i. c. 12.

We muſt be further permitted to think, in oppoſition to this author, that the Bible, in its original ſhape, is not the moſt proper book for very young perſons. We do not mean to ſay that certain portions may not be ſelected for their uſe with advantage and effect; but, as a whole, we muſt be of opinion that it is not adapted to their capacity. The difficulties and obſcurities which occur in it, are ſuch as to require ſedulous attention, even from the truly learned; and although we are aware that plain and ſimple expoſitions would contribute to remove many of them, yet we queſtion whether ſuch expoſitions could in general be brought to the level of a very young mind. Beſides, may not the recollection of having read the Scriptures, as a taſk, leave prejudices not eaſily overcome? We have known ſcholars who never could fully reliſh the writings of Homer and of Virgil, in conſequence of the aſſociation of ideas which the reading of them, at a time when they could not fully underſtand them, had produced in their minds.—Now we are ſpeaking of books, we may be permitted to expreſs our ſurpriſe, that Hume is the only Engliſh hiſtorian whoſe works are noticed. Why was not Henry entitled to that honour. He lived not, it is true, to complete his deſign; but his work, as far it goes, we deem one of the moſt valuable hiſtories of which we can boaſt. It would have afforded us alſo ſome ſatisfaction to have found, that, in recommending Robertſon's Scotiſh Hiſtory, ſome notice had been taken of the prejudices which by reſpectable critics he has been ſuppoſed to entertain. It ought, we think, in common fairneſs, to have been ſaid that his account of Mary's conduct has been deemed uncandid; nay, that the whole of that part of his narrative has been ſuppoſed to move in a line oppoſite to that of truth. We, indeed, think that Whitaker has proved it to demonſtration. But on this ſubject we cannot now enlarge; it would tranſport us beyond our limits. This conſideration prevents us alſo from examining the character of Elizabeth, as given in one part of the work before us. It appears to us by much too favourable. As to the obſtacles and difficulties with which ſhe had to contend on coming to the throne, we believe them to have been in a great meaſure imaginary. With reſpect to the Proteſtant religion, the way for its introduction had been already ſmoothed. The conduct of the eighth Henry had contributed to alienate the minds of the people from the court of Rome. The actual eſtabliſhment of Proteſtantiſm under the ſhort reign of Edward had rendered the populace acquainted with it, and had gained over many to its intereſt. The reſtoration of the papal worſhip, under the cruel and bigotted Mary, had

been

been attended with ſuch ſcenes of blood, as confirmed all the friends of Proteſtantiſm in the intereſts of the reformation, and ſecured the approbation of the moderate to the ſame cauſe. The majority of the nation were ripe for the change. They were prepared to embrace the religion of their queen. So ſmall was the oppoſition which its eſtabliſhment experienced, according to a contemporary hiſtorian*, that of the inferior clergy only twenty-four deans and archdeacons, fifty prebendaries, fifteen heads of colleges, and eighty rectors, loſt their preferments on the occaſion.

Although on theſe and ſome other points, which the length to which we have extended this article prevents us from noticing, our ideas and thoſe of this author differ; yet we entertain a high opinion of the work. The matter is good, and the ſtyle generally unexceptionable. It may be thought, perhaps, by ſome, that the few ſcraps of Latin which it contains might have been ſpared; and we think ſo too. Moſt of them are trite and frivolous, and one muſt be incorrect. But with the whole we have been ſingularly pleaſed. We are of opinion that few perſons will ariſe from its peruſal without benefit to their morals, and improvement to their minds.

ART. CLXX. *Foſter's Eſſays.*

[*Concluded from p.* 575.]

MR. Foſter's third Eſſay is very valuable. He begins with giving ſome inſtances of terms which have been, he thinks, often unjuſtly employed as expreſſive of contempt; and he mentions particularly the unjuſtifiable uſe of the terms *Puritan, Methodiſt,* and *Jacobin.* He is likewiſe of opinion that the epithet *romantic,* is frequently miſapplied. "It has beome a convenient exploding word, of more ſpecial deriding ſignificance than the other words of its order, ſuch as *wild, extravagant,* and *viſionary.*"—(Vol. ii. p. 10.) Its ſignification, as it is commonly uſed, is extremely vague, though "its obvious origination ſhews it to have been intended to ſignify the qualities which characteriſed the perſons and the tranſactions diſplayed in the works called Romances, and the ſtrange ſpecimens of real life which have been the moſt allied to theſe fictions, and ſometimes the baſis of them." Now "the great general diſtinction of the actors in thoſe books and times has been

* Camden.

been the aſcendancy of imagination over judgment; and this is, therefore, the main principle of every thing that may juſtly now be denominated romantic in human character. Perſons of ſtrong and clear underſtanding, and little or ſubordinate fancy, are never in any great degree romantic. You would laugh to hear, for inſtance, of the romantic Dean Swift."—(pp. 13, 14.)

The author has many excellent remarks (which we have not room to copy) on the different modifications of the character, according to the natural or accidental circumſtances by which it is formed. Theſe remarks are illuſtrated by many judicious and pertinent examples. The following, for inſtance, will receive due applauſe from every man of ſenſe:

"The ſame charge, of being unadapted to man, ſeems applicable to the ſpeculations of thoſe philoſophers and philanthropiſts who have eloquently diſplayed the happineſs, and aſſerted the practicability, of an equality of property and modes of life throughout ſociety. Thoſe who really anticipated or projected the practical trial of the ſyſtem, muſt have forgotten on what planet thoſe apartments were built, or thoſe arbours were growing, in which they were contemplating ſuch viſions. For, in theſe viſions, they beheld the ambition of one part of the inhabitants, the craft or audacity of another, the avarice of another, the ſtupidity or indolence of another, and the ſelfiſhneſs of almoſt all, as mere adventitious faults, ſuperinduced on the character of the ſpecies, and inſtantly flying off at the approach of better inſtitutions; which ſhall prove, to the confuſion of the calumniators of human nature, that nothing is ſo congenial to it as moderation and diſintereſtedneſs. However, it is but juſt to acknowledge that moſt of them have admitted the neceſſity of ſuch a grand transformation as to make man another being, previouſly to the adoption of the ſyſtem. This is all very well: when the proper race of *men* ſhall come from Utopia, the ſyſtem and polity may very properly come along with them; or may be carefully preſerved here, in volumes more precious than thoſe of the Sibyls, againſt their arrival. Till then, the ſober obſervers of the human character will read theſe beautiful theories as romances, adapted to excite ſarcaſtic ridicule in their ſplenetic hours, when they are diſguſted with human nature, and to produce deep melancholy in their benevolent ones, when they pity it."—(vol. ii. pp. 32—34.)

In this eſſay the reader will find many other paſſages of equal merit with that here tranſcribed. We particularly regret that we cannot find room for the author's fine reflections (pp. 56—61) on the viſionary and romantic expectations which ſome ſanguine reformers have profeſſed to entertain from what they call the Omnipotence of Truth. We ſhall, however, preſent our readers with a very ſtriking note, which

relates to expectations of a ſimilar kind, and which diſplays the moſt refined as well as keeneſt irony.

" In reading, lately, ſome part of a well-written book, publiſhed a few years ſince, I came to the following paſſage, which, though in connection indeed with the ſubject of *elections*, expreſſes the author's general opinion of the ſtate of ſociety, and of the means of exalting it to wiſdom and virtue. ' The bulk of the community begin to examine, to feel, to underſtand their rights and duties. *They only require the foſtering care of the philoſopher to ripen them into complete rationality, and furniſh them with the requiſites of political and moral action.*' Here I pauſed to indulge my wonder. The foſtering care of the philoſopher! Why, then, is not the philoſopher about his buſineſs? why does he not go and *indoctrinate* [*endoctriner* is good French, but we queſtion whether *to indoctrinate* is legitimate Engliſh] a company of peaſants in the intervals of a ploughing or a harveſt day, when he will, of courſe, find them far more eager for his inſtructions than for drink? Why does he not introduce himſelf among a circle of farmers, who cannot fail, as he enters, to be very judiciouſly diſcuſſing, with the aid of their punch and their pipes, the moſt refined queſtions reſpecting their rights and duties, and wanting but exactly *his* aid, inſtead of *more* punch and tobacco, to poſſeſs themſelves completely of the *requiſites of political and moral action*? The population of a manufactory is another moſt promiſing ſeminary, where all the moral and intellectual endowments are ſo *nearly* ripe, that he will ſeem leſs to have the taſk of cultivating than the pleaſure of reaping. Even among the company in the alehouſe, though the philoſopher might, at firſt, be ſorry, and might wonder to perceive a flight merge of the moral man into the ſenſitive, and to find in ſo vociferous a mood that enquiring reaſon which, he had ſuppoſed, would be waiting for him with the ſilent docility of a pupil of Pythagoras; yet he would find a moſt powerful prediſpoſition to truth and virtue, and there would be every thing to hope from the accuracy of his logic, the comprehenſiveneſs of his views, and the beauty of his moral ſentiments. But, perhaps, it will be explained that the philoſopher does not mean to viſit all theſe people in perſon; but that, having firſt ſecured the *ſource* of influence, having taken entire poſſeſſion of princes, nobility, gentry, and clergy, which he expects to do in a very ſhort time, he will manage *them* like an electrical machine, to operate on the bulk of the community. Either way, the achievement will be great and admirable; the *latter* event ſeems to have been predicted in that Sibylline ſentence, 'When the ſky falls, we ſhall catch larks.'"—(vol. ii. pp. 74, 75.)

Mr. Foſter's laſt eſſay is by much the longeſt, conſiſting of not fewer that 200 pages; but we are not convinced that it will be moſt generally reliſhed. It contains, indeed, the moſt indiſputable marks of a vigorous intellect, and of a delicate taſte. Many parts of it are not only beautiful, but brilliant: yet, perhaps, not a few of the ſentiments expreſſed in it will

encounter oppoſition; and the juſtneſs of ſome of the deciſions delivered in it will, incontrovertibly, be called in queſtion. It will, probably, be objected to him, that a writer who profeſſes to enumerate the "cauſes by which evangelical religion has been rendered leſs acceptable to perſons of cultivated taſte," ſhould have ſtated, with moſt marked and ſcrupulous preciſion, what he underſtands by evangelical religion, while this eſſay gives us only general expreſſions, which convey no accurate or poſitive information. "The Chriſtian character," he tells us, "is ſimply a conformity to the *whole* religion of Chriſt. But this implies a cordial admiſſion of the *whole* religion; and it meets, on the contrary, in many minds not denying it to be a communication from God, a diſpoſition to ſhrink from ſome of its *peculiar diſtinctions*, or to modify them."—(p. 99.) Theſe diſtinctions, he ſays, "are chiefly compriſed in that view of Chriſtianity which, among a large number of the profeſſors of it, is denominated, in a ſpecific ſenſe, *Evangelical*; and, therefore, I have adopted this denomination in the title of this letter."—(p. 107.) Now this, it muſt be owned, is ſaying juſt nothing, as the diſtinctions themſelves are left totally unexplained. The author has not told us what his own view of Chriſtianity is; though it was the more incumbent on him to do ſo, becauſe the title *Evangelical*, as he muſt be well aware, has, of late, been proudly arrogated to themſelves, as a kind of excluſive badge, by the diſciples of Calvin. We found ourſelves, indeed, unable to ſuppoſe that a man of the author's ſuperior good ſenſe could adopt the gloomy and impious creed of that daring dogmatiſt; and we afterwards found a very ſtriking paſſage, (to be quoted by and by) from which it appears that he is far from having done ſo. As far as we can judge from the peruſal of the eſſay, the principal diſtinctions which he regards as characteriſtic of Chriſtianity are, the doctrine of original or birth ſin, that of the proper ſatisfaction of Chriſt, and that of the influences of the Holy Spirit. We are ſorry, however, that he did not chooſe to be more explicit.

The firſt cauſe aſſigned, by the ingenious eſſayiſt, of that averſion to evangelical religion which is ſometimes found in men of taſte, is, "that this is the religion of many weak and uncultivated minds." (p. 100.) On this prejudice he enlarges, in his ſecond letter, with great force and effect; but we cannot afford to give his reflections in detail. In his third letter he ſtates, as another cauſe, "the peculiarity of language adopted in the diſcourſes and books of its teachers, as well as in the letters and religious converſations of Chriſtians." On this ſubject we have the following very ſenſible remarks:

"Suppoſing

"Supposing that a heathen foreigner had acquired a full acquaintance with our language, in its most classical construction, yet without learning any thing about the gospel, (which it is true enough he might do) and that he then happened to read or hear an evangelical discourse, he would be exceedingly surprised at the strange cast of the phraseology. He would probably be more arrested and occupied by the singularity of the diction than by that of the ideas. Or if he were not a stranger to the subject, but had acquired its leading principles from some author or speaker, who employed (with the addition of a small number of terms) the same style in which he would have illustrated any other serious subject, he would still be not less surprised. 'Is it possible,' he would say, as soon as he could comprehend what he was attending to, 'that these are the very same views which lately presented themselves, with such lucid simplicity, to my understanding? or is there something more, of which I am not aware, conveyed and concealed under these strange forms of phrase? Is this another stage of the religion, the school of the adepts, in which I am not yet initiated? And does religion, then, every where, as well as in *my* country, affect to shew and guard its importance by relinquishing the simple language of intelligence, and assuming an obscure dialect of its own? Or is this the diction of an individual only, and of one who really intends but to convey the same ideas that I have received in so much more clear and manly a style? But then, in what remote corner, placed beyond the authority of criticism and the circulation of literature, where a most dignified language stagnates into barbarism, did this man study his religion, and acquire his phrases? Or by what inconceivable perversion of taste and of labour has he framed, for the sentiments of his religion, a vehicle so uncongenial with the eloquence of his country, and so adapted to dissociate them from all connection with that eloquence?'"—(vol. ii. pp. 147—149.)

It is alleged that this diction has taken its rise from the language of the bible; but the language of the bible, it must be confessed, is oftentimes very unskilfully applied; and, when that is the case, instead of adding dignity to a religious discourse, it has the contrary effect.

"Such idioms," as our author very finely remarks, "may remind one indeed of the language of prophets and apostles, but it is only to make one say, Who are these men that now assume their style? They may affect the forms of a divine solemnity, but there is no fire from heaven. They may shew a burning bush, but it is without an angel."—(vol. ii. p. 166.)

The author expresses our sentiments exactly when he afterwards adds,

"Let the oracles of inspiration be cited continually, both as authority and illustration, in a manner that shall make the mind instantly refer each expression that is introduced to the venerable book from which it is taken; but let *our* part of religious language

be ſimply ours, and let thoſe oracles retain their characteriſtic form of expreſſion unimitated and *unique* [we do not admire this uſe of French words] to the end of time."—(vol. ii. p. 169.)

Mr. Foſter very juſtly derides, as mock-eloquence, that mode of writing which attempts the feelings by frequent exclamation, and perhaps by the inceſſant application, to fellow-mortals, or to their Redeemer, of all the appellations and epithets of paſſion, and often of a paſſion not appropriate to the object. "To the laſt great object eſpecially," he obſerves, "ſuch forms of expreſſion are occaſionally applied as muſt revolt a man who feels that he cannot meet this ſame being at once in terms of adoration and of careſſing equality." (p. 179.) In this remark there is ſterling good ſenſe; but Mr. Foſter muſt know that enthuſiaſts and fanatics are always much more familiar with their God than they dare to be with their fellow-men. We ſhall now produce the paſſage promiſed above, by which our readers, we believe, will be ſufficiently convinced that the author is no Calviniſt.

"It would be going beyond my purpoſe to carry my remarks, from the literary merits, to the moral and theological merits of Chriſtian books; elſe a very ſtrange account would be given of the injuries which the goſpel has ſuffered from its friends. You might often meet with a ſyſtematic writer, in whoſe hands the whole wealth, and variety, and magnificence of revelation, ſhrink into a meagre liſt of doctrinal points, and who will let no verſe in the bible ſay a ſyllable till it has placed itſelf under one of them. You may meet with a Chriſtian *polemic* who ſeems to value the arguments for evangelical truth as an aſſaſſin values his dagger, and for the ſame reaſon; with a *deſcanter* on the inviſible world, who makes you think of a Popiſh cathedral, and from the vulgarity of whoſe illuminations you are exceſſively glad to eſcape into the ſolemn twilight of faith; *or with a grim zealot for a theory of the Divine Attributes, which ſeems to delight in repreſenting the Deity as a dreadful king of furies, whoſe dominion is overſhadowed with vengeance, whoſe muſic is the yell of victims, and whoſe angels are transformed into a legion of fiery dragons.*"—(vol. ii. pp. 179, 180.)

But the author advances a moſt ſerious charge againſt the general complexion of what is called *polite literature*, as being "fatally hoſtile to the religion of Chriſt; partly by introducing inſenſibly a certain order of opinions unconſonant, or at leaſt not identical with the principles of that religion; and ſtill more by training the feelings to a habit alien from its ſpirit." (183, 184.) It is *modern* literature which he has chiefly in view; but he makes ſeveral forcible and judicious remarks on the pernicious influence which the ancient claſſics, conſidered in this light, muſt produce on the young mind. Of the character of Homer's Achilles he ſays;

"A reader,

"A reader, who has even paſſed the juvenile ardour of life, feels himſelf intereſted in a manner that excites, at intervals, his own ſurpriſe, in the fate of this ſtern deſtroyer; and he wonders, and he wiſhes to doubt, whether the moral that he is learning be, after all, exactly no other than that the grandeſt employment of a great ſpirit is the deſtruction of human creatures. But this, my dear friend, is the real and effective moral of the Iliad, after all that the critics have ſo gravely written about leſſons of union, or any other ſubordinate moral inſtructions, which they diſcover or imagine in the work. Who but critics ever thought or cared about theſe inſtructions? Whatever is the chief and grand impreſſion made by the whole work, on the ardent minds which are moſt ſuſceptible of the influence of poetry, that is the real moral; and Alexander, and, by reflection from him, Charles XII., correctly received the genuine inſpiration."—(vol. ii. pp. 191, 192.)

This criticiſm is equally juſt and refined.

Of authors, however, profeſſing Chriſtianity, and acknowledging its importance, it might, Mr. Foſter thinks, have been expected that, when writing on ſubjects within the relations of the Chriſtian ſyſtem, ſuch as views of morals, diſtinctions of character, theories of happineſs, where frequent mention is unavoidably made of our connection with the Deity, of death, and of a future ſtate, ſuch authors would have recollected that theſe ſubjects are not now left free for careleſs or arbitrary ſentiments, becauſe "God has ſpoken to us by his Son, and that the fineſt compoſition would be only ſo much eloquent impiety if not in uniſon with the ſpirit of the New Teſtament." But theſe conſiderations have not been kept in mind. In our moſt moral writers Mr. Foſter laments "the abſence of that *Chriſtian tinge*, which ſhould be diffuſed univerſally through the ſentiments that regard man as a moral being." For Chriſtianity unqueſtionably claims to mingle its principles with the whole ſyſtem of moral ideas, ſo as to impart to them a ſpecific character; "in the ſame manner" (ſays the author, in one of thoſe happy and elegant illuſtrations in which he abounds) "as the element of fire, interfuſed through the various forms and combinations of other elements, produces throughout them, even when latent, a certain important modification, which they would inſtantly loſe, and therefore loſe their perfect condition, by its excluſion."—(vol. ii. pp. 224, 225.)

There is, no doubt, much truth in many of Mr. Foſter's obſervations on this very ſerious ſubject. But he will, in ſome inſtances, we think, be deemed to have carried his ſtrictneſs to the extreme of faſtidiouſneſs. He will not, for example, allow *the love of praiſe*, nay not even *the eſteem and applauſe of good men*, to be proper motives of action; and he cenſures ſeverely thoſe writers who propoſe them as ſuch. But he for-

gets that the legitimacy of these very motives is established by authority of Scripture itself. Abundance of proofs might be given; but one or two will suffice. "The righteous shall be had in everlasting remembrance." "The memory of the just is blessed; but the name of the wicked shall rot." "Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same." These passages shew that the love of praise is, in itself, no unchristian motive to action; nor is it any objection to our conclusion that, in the gospel, certain persons are condemned, because "they loved the praise of men more than the praise of God." Such conduct must always be criminal and foolish; for men often praise what is deserving of censure: but it does not follow that the praise of men may not frequently coincide with the praise of God.

But even this example is not the utmost limit to which the author's severity extends. We were, we must acknowledge, confounded and astonished when we found the names of Addison and Johnson among those whose writings Mr. Foster considers as unfavourable to evangelical religion. Speaking of the Spectator, he asks,

"How did it happen that the stupendous circumstance of the redemption by the Messiah, of which the importance is commensurate with the whole interests of man, with the value of his immortal spirit, with the government of his Creator in this world, and with the happiness of eternity, should not have been a few times, in the long course of that work, very fully and solemnly exhibited? Why should not a few of the most peculiar of the doctrines, comprehended in the subject, have been clothed with the fascinating elegance of Addison, from whose pen many persons would have received an occasional evangelical lesson with incomparably more candour than from any professed divine."—(vol. ii. p. 285.)

Though Addison even *formally* defended Christianity, the ingenious author, with some apparent abatement of his usual candour, seems not disposed to allow that illustrious writer much credit for his exertions.

"To be the dignified advocate of a cause," he observes, "and to be its humble disciple, may be very different things. An advocate has a feeling of making himself important. He seems to *confer* something on the cause; but as a disciple, he must feel littleness, humility, and submission. Self-admiration might find much more to gratify it in becoming the *patron* of a beggar, than the *servant* of the greatest potentate."

He adds as follows:

"Addison was, moreover, very unfortunate, for any thing like justice to the gospel, in the class of persons with whom he associated, and whom he was anxious to please. One can imagine with what a perfect

a perfect storm of ridicule he would have been greeted, on entering one of his celebrated coffee-houses of wits, on the day after he should have published, in the Spectator, a paper, for instance, on the necessity of being devoted to the service of Jesus Christ."—(vol. ii. pp. 287, 288.)

It was not thus that Johnson estimated the value of Addison's writings, when he spoke of their excellent author as entitled to "a praise above all Greek, above all Roman fame," and as having been instrumental in "turning many to righteousness." But this ingenious essayist would hardly admit that, on this occasion, Johnson was qualified to be a judge. The following is the style in which our great and incomparable moralist is mentioned by Mr. Foster. The paragraph is short, and we copy it entire.

"The majestic mind of Johnson was much more capable of scorning the ridicule and defying the opposition of wits and worldlings: one has but to wish that he had been more habitually familiar with the simplicity of evangelical truth. Much as every one must admire his serious and most masculine works, I yet cannot help thinking that a reader, profoundly affected with the sentiments of the New Testament, would feel, and peculiarly regret to feel, in the writings of such a man, a defect of conformity to that immortal standard, in some parts where the coincidence was most to be expected, and of most consequence. The following passage will shew what I refer to: 'Sorrow is not that repentance of crimes, for which, however irrevocable, our Creator has promised to accept it as *an atonement*.'"—(vol. ii. pp. 288, 289.)

After reading these censures of such exemplary Christians and excellent writers, as Addison and Johnson, we could not help feeling increased regret that the elegant author did not choose to inform us what peculiar doctrines he regards as constituting "the simplicity of evangelical truth." He seems, however, to consider the expression which he quotes from the Rambler as inconsistent with the fundamental doctrine that our Lord made atonement for the sins of mankind. If so, he is, surely, under a mistake. It is well known that no man ever believed that doctrine more firmly than Johnson; and the word *atonement* is evidently used by him here, not in a strict, but a popular sense. It means *a condition required on our part* in order to obtain pardon; and in this light does the scripture represent *true repentance*.

We shall take our leave of this eloquent and instructive writer by quoting his summary and final judgment of the great body of those who have applied themselves to the cultivation of elegant literature. Notwithstanding our great respect for Mr. Foster, we are forced to pronounce that his sentence is too

too general, and moſt unreaſonably ſevere. We have little doubt that the great majority of our readers will be of our opinion.

"At the cloſe of this review of our fine writers, it appears to me a moſt melancholy conſideration that ſo many accompliſhed and powerful minds ſhould have been in a world, where the nobleſt cauſe which the world ever ſaw was inviting their aſſiſtance, and that this cauſe ſhould have vainly ſought even their neutrality. They are gone into eternity, with the guilt reſting on them of having employed their genius, as the magicians their enchantments againſt Moſes, to counteract the Saviour of the world."—(vol. ii. p. 296.)

ART. CLXXI. *Philoſophical Tranſactions of the Royal Society of London, for the Year* 1805. Part I.

I. *The Croonian Lecture on Muſcular Motion.* By Anthony Carliſle, Eſq.

MR. C. relates at full length all the various phenomena which are at preſent known relative to muſcular motion, and the organs by which it is performed. In the courſe of this recapitulation, he controverts ſome opinions which, although generally admitted among anatomiſts, and even highly cheriſhed by moſt of them, he thinks are erroneous. Such is the idea of the infinite diviſibility of muſcular fibre. This he obſerves may be diſcovered to be a falſe opinion, by an hour's labour at the microſcope, ſince a muſcular fibre, duly prepared by waſhing away the adhering extraneous ſubſtances, when viewed by a powerful microſcope, will plainly appear to be a ſolid cylinder, the covering of which is reticular membrane, and the contained part, a pulpy ſubſtance irregularly granulated, and of little cohеſive power when dead. The arteries arboreſce copiouſly upon the reticular coat; and, in warm-blooded animals they are of ſufficient ſize to admit the red particles of the blood; but the intrinſic matter of muſcle, contained within the ultimate cylinder, has no red particles.

Another idea, equally current, is that of the infinite extenſion of vaſcularity, founded on the analogy of the vaſa vaſorum of the larger trunks. Mr. C. however conceives, and we think with great propriety, this analogy to be extremely looſe. To this he adds, that as all the circulating fluids of animals are compoſed of water and of "animaliſed particles of defined configuration and bulk," it would follow that the ſmaller veſſels could only filtrate water, devoid of animal particles. This

This, however, is repugnant to all the known facts of the animal economy.

"The capillary arteries which terminate in the muſcular fibre muſt be ſecretory veſſels for depoſiting the muſcular matter, the lymphæducts ſerving to remove the ſuperfluous extravaſated watery fluids, and the decayed ſubſtances which are unfit for uſe.

"The lymphæducts are not ſo numerous as the blood-veſſels, and certainly do not extend to every muſcular fibre; they appear to receive their contained fluids from the interſtitial ſpaces formed by the reticular or cellular membrane, and not from the projecting open ends of tubes, as is generally repreſented. This mode of receiving fluids out of a cellular ſtructure, and conveying them into cylindrical veſſels, is exemplified in the corpora cavernoſa, and corpus ſpongioſum penis, where arterial blood is poured into cellular or reticular cavities, and from thence it paſſes into common veins by the gradual coarctation of the cellular canals.

"In the common green turtle, the lacteal veſſels univerſally ariſe from the looſe cellular membrane ſituated between the internal ſpongy coat of the inteſtines and the muſcular coat. The cellular ſtructure may be filled from the lacteals, or the lacteals from the cellular cavities. When injecting the ſmaller branches of the lymphæducts, retrograde in an œdematous human leg, I ſaw, very diſtinctly, three orifices of theſe veſſels terminating in the angles of the cells, into which the quickſilver trickled. The preparation is preſerved, and a drawing of the appearance made at the time. It was alſo proved, by many experiments, that neither the lymphæducts, nor the veins, have any valves in the minute branches."—(p. 8.)

The terminal extremities of nerves have alſo been conſidered, from the ſame theory, as of unlimited extenſion; but Mr. C. obſerves, that by accurate diſſection, and the aid of the microſcope, the extreme fibrils of the nerves may be eaſily traced as far as their continuity and ſenſible properties extend; and that theſe extreme fibrils ſeem to be diffuſed and mingled with the ſubſtances in which they end. By this means, the medullary ſubſtance of nerve is ſpread though all organiſed, ſenſible, or motive parts, and forms a continuity which is probably the occaſion of ſympathy. And thus we are led to a belief of a very extended commixture of the nervous matter in all the ſenſible and irritable parts of animals; and that the nerves, properly ſo called, have only the office of conveying impreſſions from the two ſentient maſſes with which their extremities are connected.

The author has alſo formed an opinion that, beſides the water transfuſed through the interſtices of animal bodies, the bones, hair, cuticular covering, &c. there are many other parts which may be conſidered as inanimate ſubſtances; and

and that even the reticular membrane and tendons, which are as it were the condenſed ſtate of it, belong to this claſs. Hence it appears that animated matter may be connected with inanimate—a circumſtance pointed out by the connection of ſhell-fiſh to the inorganic ſhell, the cancer bernhardus to the dead ſhells of other animals, and the tranſplantation of teeth. All theſe he conſiders, contrary to the received opinion, to have no degree of vaſcularity, or vital connection with the living animal.

A number of experiments are related by Mr. C. which tend to augment our knowledge of this intricate and highly important ſubject. Of theſe our limits will only allow us to extract thoſe relating to that alteration of the muſcular fibre which is denominated crimping, as being an operation which has not hitherto been conſidered by philoſophers. On this ſubject he obſerves:

"The remarkable effects of crimping fiſh by immerſion in water, after the uſual ſigns of life have diſappeared, are worthy attention; and whenever the rigid contractions of death have not taken place, the proceſs may be practiſed with ſucceſs. The ſea fiſh deſtined for crimping are uſually ſtruck on the head when caught, which, it is ſaid, protracts the term of this capability; and the muſcles which retain this property longeſt are thoſe about the head. Many tranſverſe ſections of the muſcles being made, and the fiſh immerſed in cold water, the contractions called crimping take place in about five minutes; but, if the maſs be large, it often requires thirty minutes to complete the proceſs.

"Two flounders, each weighing 1926 grains, the one being in a ſtate for crimping, the other dead and rigid, were put into water at 48°, each being equally ſcored with a knife. After half an hour, the crimped fiſh had gained in weight 53 grains, but the dead fiſh had loſt 7 grains. The ſpecific gravity of the crimped fiſh was greater than that of the dead fiſh, but a quantity of air-bubbles adhered to the ſurfaces of the crimped muſcles, which were rubbed off before weighing; this gas was not inflammable.

"The ſpecific gravity of the crimped fiſh, - - - 1,105
of the dead fiſh, after an equal immerſion in water - - } 1,090

So that the acceſſion of water ſpecifically lighter than the muſcle of fiſh, did not diminiſh the ſpecific gravity of crimped muſcle, but the contrary: a proof that condenſation had taken place.

"A piece of cod-fiſh weighing twelve pounds, gained in weight, by crimping, two ounces avoirdupois; and another leſs vivacious piece, of fifteen pounds, gained one ounce and half*.

"The

"* I am informed that the crimping of freſh-water fiſhes requires hard water, or ſuch as does not ſuit the purpoſes of waſhing with ſoap. This fact is ſubſtantiated by the practice of the London fiſhmongers, whoſe experience has taught them to apply pump water, or what is commonly called hard water."

"The hinder limb of a frog, having the ſkin ſtripped off, and weighing 77$\frac{1}{16}$ grains, was immerſed in water at 54°, and ſuffered to remain nineteen hours, when it had become rigid, and weighed 100$\frac{1}{4}$ grains. The ſpecific gravity of the contracted limb had increaſed as in the crimped fiſh.

"Six hundred and thirty grains weight of the ſubſcapularis muſcle of a calf, which had been killed two days from the 10th of January, was immerſed in New River water at 45°. After ninety minutes, the muſcle was contracted, and weighed in air 770 grains: it had alſo increaſed in ſpecific gravity, but the quantity of air-bubbles formed in the interſtitial ſpaces of the reticular membrane made it difficult to aſcertain the degree.

"Some of the ſmalleſt faſciculi of muſcular fibres, from the ſame veal, which had not been immerſed in water, were placed on a glaſs plate, in the field of a powerful microſcope, and a drop of water thrown over them, at the temperature of 54°, the atmoſphere in the room being 57°. They inſtantly began to contract, and became tortuous.

"On confining the ends of another fibril with little weights of glaſs, it contracted two-thirds of its former length, by ſimilar treatment. The ſame experiment was made on the muſcular fibres of lamb and beef, twelve hours after the animals had been killed, with the like reſults. Neither vinegar, nor water ſaturated with muriate of ſoda, nor ſtrong ardent ſpirit, nor olive oil, had any ſuch effect upon the muſcular fibres."—(p. 25.)

Independent of the fact of the *chemical* combination of water with the muſcular fibre, theſe experiments alſo offer new gratifications to the luxurious palate of the epicure, by ſhewing that butcher's meat may be crimped as well as fiſh.

II. *Experiments for aſcertaining how far Teleſcopes will enable us to determine very ſmall Angles, and to diſtinguiſh the real from the ſpurious Diameters of Celeſtial and Terreſtrial Objects: with an Application of the Reſult of theſe Experiments to a Series of Obſervations on the Nature and Magnitude of Mr. Harding's lately diſcovered Star.* By William Herſchel, LL.D.

We have here an inſtance of the length of time that mankind may continue to uſe an inſtrument, without a ſerious and ſcientific inveſtigation of its real powers. The experiments related by Dr. H. ſhould have accompanied the invention of teleſcopes, as their object was to diſcover how ſmall an object might be ſeen by this inſtrument, ſo as to exhibit a round well defined appearance which might, without heſitation, be affirmed to be circular, if not ſpherical.

Dr. Herſchel had already, in 1774, determined a ſimilar queſtion relating to the human eye; and had found that a ſquare

area

area could not be distinguished from an equal circular one, till the diameter of the latter came to subtend an angle of 2′ 17″.

His first experiments were made with the heads of pins, from ,1375 to ,0425 inch in diameter, viewed by his ten-feet reflecting telescope, at 2497,85 inches distance; from these experiments he found, that the smallest of these objects may be easily seen to be a round body, when the magnified angle under which it appears is 2′ 18″,9; and that, with a high power, a part of it subtending an angle of 0″,364, may be conveniently perceived.

Further experiments were made on globules of sealingwax, of silver, of pitch, of brimstone, and with half-globules of beeswax, as it was found that globules of this substance could not be formed by taking it up, while in a melted state, on the point of a fine needle. The distance also of the objects was in some subsequent experiments encreased to 9620,4 inches; yet, even at this distance he found, that with a power of ,759,7, he could see a silver globule, whose diameter was ,0125 inch, and could with ease divide its diameter into halves, or even third parts, although these thirds only subtended an angle of 0″,089.

Dr. H. examined also the spurious disks of these globules, which differ remarkably from those of the celestial bodies, in being smaller than the object, whereas the celestial spurious disks are larger. In other respects they agree; and he found that it is not the quantity of light, but the part of the mirror from which it is reflected, that we are to look upon as the cause of the magnitude of the spurious disks of objects.

This observation led him to the discovery of a criterion, whether the disks observed are spurious or real. For this purpose he divided the aperture of a mirror of 8,8 inches into two equal parts, and found that, on measuring the spurious diameter of a globule with the inside or central rays, its diameter was ,40; with all the mirror open, it was ,31; and with the outside or annular rays, it was only ,22. The same alteration of magnitude took place on examining the spurious disks of α Lyræ and α Geminorum in a similar manner.

Dr. Herschel attempted to apply this mode of examining the disks of stars, to the newly discovered asteroid of Mr. Harding, now called Juno; but the diameter was too small to allow of any accurate determination; as real or spurious disks of less than one-fourth of a second in diameter, or rather more, cannot be distinguished from each other; and the diameter of Juno does not exceed this limit.

III. *An Eſſay on the Coheſion of Fluids.* By Thomas Young, M. D. For. Sec. R. S.

Monge and others had aſſerted, that the phenomena of capillary tubes were referrible to the coheſive attraction of the ſuperficial particles only of the fluids employed, and that, of courſe, the ſurfaces muſt be formed into curves of the nature of lintearіæ, reſulting from the uniform tenſion of a ſurface, reſiſting the preſſure of a fluid, either uniform, or varying according to a given law. Segner has attempted to ſhew in what manner the principle might be deduced from the doctrine of attraction. His demonſtration however, as Dr. Young remarks, is complicated, and unſatisfactory; and, ſince him, nobody has taken up the ſubject.

Dr. Y. ſtates as a new obſervation, but equally conſiſtent with theory and experience, that there is an appropriate angle of contact, in every combination of a ſolid and a fluid, between the two ſurfaces of the fluid, reſpectively expoſed to the air, or to the ſolid. That this angle, for glaſs and water, and in all caſes where a ſolid is perfectly wetted by a fluid, is evaneſcent; for glaſs and mercury, in common temperatures, and when the mercury is moderately clean, it is about 140°.

The author then conſiders the form of the ſurface of a fluid; and ſhews that although the curvature of the ſurface of a fluid will admit, in all caſes, of an approximate delineation by mechanical means, yet, where the fluid has a double curvature, the analyſis leads to fluxional equations of the ſecond order, which do not appear to admit of ſolution by any means hitherto known. He then gives the analyſis of the ſimpleſt forms, and paſſes on to the application of theſe calculations to the elevation of particular fluids.

Data for determining the fundamental properties of the ſuperficial coheſion of fluids may be moſt eaſily obtained from their elevation, or depreſſion, between plates, or in capillary tubes, as alſo from their adheſion to the ſurfaces of ſolids, which are raiſed in a horizontal poſition to a certain height above the general ſurface of the fluids. Dr. Y. proceeding upon the principles he had already laid down, ſhews that the reſult of the experiments agrees with the calculation. In Taylor's well-known experiment, the weight required to ſeparate from water a ſquare inch of any horizontal ſurface capable of being wetted with it, was 50 grains, and, according to Dr. Young's calculation from the height to which water will aſcend between plates or in capillary tubes, the weight of the column of water adhering to the given ſurface, is eſtimated at

$50\frac{1}{2}$:

$50\frac{1}{2}$: certainly as near a coincidence as the imperfect experiments hitherto made will allow.

The author has alſo examined ſeveral other experiments relating to the adheſion of ſolids to fluids, and to the aſcent of the latter in capillary tubes, viz. Achard's experiments on the adheſion of ſulphuric acid and of alcohol to the ſurface of glaſs, Lord Charles Cavendiſh's table of the depreſſion of mercury in barometer tubes, and Dutour's and Segner's experiments on the adheſion of glaſs to mercury, and on the depth of a quantity of mercury ſtanding on glaſs or on paper; all theſe are ſhewn to agree with the principles ſtated. The experiments of Morveau on the apparent coheſion of metals to mercury (which, as well as the other experiments upon the adheſion of ſolids to fluids, had been ſuppoſed, but falſely, to indicate the rates of the chemical attractions between the bodies uſed) are alſo examined, and their uncertainty noticed. The ſame principles are applied to the magnitude of drops of various fluids.

Dr. Y. next conſiders the apparent attractions and repulſions that take place in floating bodies, and ſhews, that theſe are alſo capable of being explained on the ſame principle as the apparent coheſion between moiſtened ſurfaces nearly in contact.

The force whereby a drop of water is attracted towards the junction of two plates, had been ſuppoſed by Newton to ſhew that the primitive force of coheſion varies in the ſimple inverſe ratio of the diſtance, although other experiments ſhow, that coheſive forces in general vary in the direct ratio of the diſtance. This anomaly is very happily explained by Dr. Y. from the conſideration of the marginal ſurface of the drop.

As in liquids there is a conſtant equilibrium between the two forces of coheſion and repulſion, and as it is known that the repulſive force varies more rapidly than the coheſive, ſo, whenever there is a curved or angular ſurface, the coheſion muſt neceſſarily prevail over the repulſion, and urge the ſuperficial parts inwards, ſo as to produce an equable tenſion of the ſurface, an effect which is ſufficient to explain all the other phenomena. As to the coheſive attractions of ſolids and fluids, Dr. Y. agrees with Clairaut, in ſuppoſing that a fluid will riſe and adhere to every ſolid more than half as attractive as itſelf. He alſo ſtates, as conſonant both to theory and obſervation, that the contractile force of the common ſurface of two bodies is proportional, other things being equal, to the difference of their denſities. It is, he thinks, upon this ground, that we muſt explain the experiments of Boyle, on the effects of a combination of fluids in tubes.

IV. *Concerning*

IV. *Concerning the State in which the true Sap of Trees is depoſited during Winter.* By Thomas Andrew Knight, Eſq.

The reſearches of Mr. Knight into the phyſiology of plants have been publiſhed from time to time in the Philoſophical Tranſactions, and every paper has added conſiderably to our ſtock of knowledge. The preſent is equally rich in facts as his former ones, and the ſame ſolidity of judgment is equally apparent.

Having already ſhewn that the true ſap or peculiar juice of each plant is generated by the leaf, and that it differs from the common aqueous ſap on account of the changes it has undergone in its circulation through that organ, Mr. K. now endeavours to ſhew that this fluid (from whence the whole ſubſtance, annually added to trees, is derived) or at leaſt ſome concrete matter depoſited by it, exiſts in an inſpiſſated ſtate during the winter in the alburnum. Further, that from this fluid, or from the ſubſtance depoſited by it, when diſſolved in the aſcending aqueous ſap, is derived the matter which enters into the compoſition of the new leaves in the ſpring.

It is well known, that wood felled in autumn or in winter, is much ſuperior to that which is ſuffered to ſtand till the ſpring or ſummer. This ſuperiority has been attributed to the abſence of the ſap at thoſe ſeaſons. But the author thinks, with reaſon, that the appearance and qualities of the wood indicate, that ſome ſubſtance has been added to it, rather than the contrary. The great perſpiration which takes place in the month of Auguſt, when the leaves of trees are full grown, and the annual ſhoots have ceaſed to elongate, ſhews indeed that ſome important operations are then taking place; and this, Mr. K. thinks, conſiſts in the preparation of matter to afford food to the buds and bloſſoms of the ſucceeding ſpring.

By experiment, the author found, that the ſap in the ſycamore varied in ſpecific gravity, in the ſpring, according to the different heights at which it was obtained. The ſpecific gravity of the ſap extracted cloſe to the ground was 1,004, and it was almoſt free from taſte; at the height of ſeven feet, it was 1,008, and ſenſibly ſweet; at that of twelve feet, it was 1,012, and very ſweet. The ſame increaſe of ſpecific gravity, according to the elevation, was obſervable in the ſap of the birch. Theſe ſpecific gravities gradually decreaſed, as the ſap continued to flow. Hence it appeared, that ſome change took place during the aſcent of the ſap.

It was alſo found that the ſpecific gravity of winter-felled oak was 0,679, while that of ſummer-felled wood, which had grown on the ſame ſtool, was 0,609, after each had been immerſed five minutes in water. This difference evidently aroſe from the greater quantity of extractive matter in winter-felled wood, as ſuch wood communicated a much deeper colour to water, and raiſed the ſpecific gravity of the water to 1,002; whereas ſummer-felled wood treated in the ſame manner, only raiſed the ſpecific gravity to 1,001.

As ſummer-felled wood communicates more or leſs colour to water, it appears that the matter depoſited in the alburnum is not wholly exhauſted in the ſucceeding ſpring. And hence, as Mr. K. obſerves, we are able to account for the ſeveral ſucceſſions of leaves and buds which trees are capable of producing, when thoſe originally protruded have been deſtroyed by accidents. The ſame detention of this matter for ſeveral ſucceſſive years, although unemployed, will account for thoſe extremely luxuriant ſhoots which often ſpring from the trunks of trees whoſe branches have been long in a ſtate of decay. All the branches of a very old pear-tree, whoſe extremities were dead, and which had, for ſeveral years, afforded few leaves and no fruit, being cut off, and the whole of the external bark pared away, no marks of vegetation appeared in the following ſpring; but in the following autumn every part was covered with vigorous ſhoots exceeding two feet in length.

It has been ſuppoſed that the buds themſelves contain the nutriment neceſſary for the minute unfolding leaves; but the author juſtly remarks, that trees poſſeſs a power to reproduce their buds, and, of courſe, the matter neceſſary to form theſe buds muſt be derived from ſome other ſource. That bulbous and tuberous rooted plants contain the matter which compoſes their leaves is, moreover, evident, from their vegetating in water only, or even in dry rooms.

If it be admitted, that the ſubſtance which forms the firſt leaves in the ſpring is derived as is indicated by the foregoing obſervations, it muſt alſo be admitted, that the ſummer-leaves derive their ſubſtance from a ſimilar ſource; and, as Mr. K. obſerves, this cannot be conceded without a direct admiſſion of vegetable circulation, an operation which is denied by the greater part of naturaliſts.

The author then ſtates his opinion of the manner in which he conceives this circulation to be carried on, and the ſap to be depoſited in the pores of the wood already formed, ſo as to be capable of affording the matter neceſſary to form new buds and leaves; but for this we muſt refer to the paper itſelf.

The whole paper, like all the others with which Mr. K. has favoured

favoured the ſociety, is full of original ideas. And he informs us, at the end, that he has made ſome obſervations on the reproduction of the buds and roots of trees: conceiving himſelf able to prove, that both buds and roots originate from the alburnous ſubſtance of plants, and not, as is uſually ſuppoſed, from the bark. We hope that he will ſpeedily favour the world with this intereſting fact.

V. *On the Action of Platina and Mercury on each other.* By Richard Chenevix, Eſq.

In our review of the Philoſophical Tranſactions for 1803, Vol. i. p. 294, we gave an account of the firſt examination of palladium, by Mr. Chenevix; and, in Vol. iii. p. 661, we mentioned that Dr. Wollaſton, the diſcoverer of palladium, conſidered it as a ſimple metal, notwithſtanding the experiments of Mr. Chenevix.

The author, after mentioning the doubts which had filled the minds of moſt of the chemiſts of Europe, relating to his idea of the "fixation of mercury by platina" ſo as to form palladium, particularly examines the unſucceſsful experiments of Meſſrs. Roſe and Gehlen, to form this metal; and attempts to account for their failure. Theſe gentlemen alſo queſtion the fact of Mr. C. having melted platina, as they had expoſed it to the heat of the furnace of the Royal Porcelain Manufactory at Berlin, in which, as they affirm, Wedgwood's pyrometer ceaſed to mark the degree of heat; but they could not accompliſh its fuſion. This doubt has led Mr. C. to detail the manner by which he was able to effect this difficult taſk.

"A Heſſian crucible was filled with lamp-black, and the contents preſſed hard together. The lamp-black was then hollowed out to the ſhape of the crucible as far as one-third from the bottom, leaving that much filled with the compreſſed materials; this lining, which adhered ſtrongly to the ſides of the crucible, was made extremely thin, in order not to obſtruct the paſſage of caloric. A cylindrical piece of wood, as a pencil, was then forced into the centre of the thick maſs of lamp-black at the bottom, and the diameter of this rod was determined by the quantity of metal to be fuſed, or varied, according to other circumſtances, at pleaſure. In general, the axis of the cylindrical hole was about three or four times the diameter of the baſis. After withdrawing the rod, the crucible was about half filled with borax. Upon this was placed the metal to be fuſed, and if it had been before melted into a cylindrical form, the axis of the metallic cylinder was placed horizontally, and was of courſe perpendicular to the axis of the cylindrical excavation at the bottom of the crucible. More borax was then added, to cover the piece of metal, and another quantity of lamp-black was preſſed hard over the

whole, to keep it tight together. An earthen cover was finally luted to the crucible, and in this ſtate it was expoſed to heat in a forge, in which, upon another occaſion, I had, in the preſence of Meſſrs. Hatchett, Howard, Davy, and others, completely melted a Heſſian crucible lined and prepared in the ſame manner. The fuel which I uſed was the patent coak of Meſſrs. Davey and Sawyer. In the preſent experiments, I moderated the heat ſo as not materially to injure the crucible, and upon taking it out of the fire, the lining was generally found ſo compact and ſo firm, that it remained in a ſolid maſs after the crucible was broken. When the metallic cylinder occupied the ſpace at the bottom, it was natural to ſuppoſe that it had been fuſed; becauſe in no other ſtate but that of liquidity could it have run into the mould. In order, however, to prevent all objections, I had the precaution to make the hole of a different diameter from the metallic cylinder, and to obſerve whether the neceſſary change in the ſhape of the latter enſued."—(p. 110.)

M. Richter had alſo unſucceſsfully attempted to produce palladium, according to the proceſs of Mr. Chenevix; but his experiments led him to conclude not only that quickſilver is capable of entering into combination with platina, ſo that it cannot afterwards be ſeparated by fire, but alſo that two metals, the ſeparate ſolutions of which are not acted upon by a third body, may be acted upon, and even reduced to the metallic ſtate by that ſame body, when preſented to them in one and the ſame ſolution. Theſe concluſions were analogous to thoſe which Mr. C. had himſelf drawn from his former experiments.

The compound nature of palladium has received an indirect, but, as Mr. C. thinks, a very ſtrong ſupport, from ſome Galvanic experiments of Mr. Ritter. This experimentaliſt has aſcertained the rank which a number of ſubſtances hold in a galvanic ſeries. In this order the ſimple metals ſtand firſt, and are ſucceeded by coal, and various ores. Palladium was found not to rank among the metals, but to ſtand between arſenical pyrites and graphite. It is not, however, ſaid, whether the ſubſtance tried was the identical ſubſtance ſold in London as palladium, or the artificial imitation of it obtained by Mr. Chevenix. In regard to the alleged uncertainty of his proceſſes, he mentions the parallel caſe of Profeſſor Lampadius, in reſpect to what that philoſopher called ſulphur-alcohol; the uncertainty in reſpect to which is now removed.

Mr. Chenevix relates the following experiments reſpecting the action of the metals on each other. A ſolution of green ſulphate of iron poured into a ſolution of platina does not cauſe any precipitation, but if a ſolution of ſilver or of mercury be added, a copious precipitation takes place. The ſolu-

tions

tions of other metals do not produce a ſimilar effect. If a nitrous ſolution of mercury, at its minimum of oxidizement, be added to a ſolution of muriate of platina, a triple ſalt of platina and mercury, nearly inſoluble, is produced; but if the mercury is at its maximum of oxidizement, no precipitation takes place, unleſs the green ſulphate of iron is added. Nitrate of ſilver is precipitated by green ſulphate of iron, but muriate of ſilver is not ſenſibly acted upon. Even when nitrate of ſilver was poured into green muriate of iron, no reduction but an interchange of the baſes took place. If green ſulphate of iron be brought into contact with either ſoluble or inſoluble muriate of mercury, no reduction takes place; but if mercury, in either ſtate of oxidation, be diſſolved in nitric acid, and green ſulphate of iron be added, the mercury is reduced and precipitated. In the precipitation of gold and mercury by green ſulphate of iron, the ſtate of the nitrate of mercury which is uſed is not indifferent. It is neceſſary, as we have juſt ſeen, to mix the ſolutions of thoſe metals before the green ſulphate of iron is added, leſt the mercury ſhould be precipitated alone. Now if the nitrate of mercury be at the minimum of oxidizement, a precipitate is immediately formed on mixing the two ſolutions. This precipitate conſiſts of calomel, of metallic gold, and of mercury, which Mr. C. ſuppoſes is alſo in the metallic ſtate. But if the nitrate of mercury be highly oxidized, no precipitate or reduction of the gold takes place till the green ſulphate of iron be added. Theſe experiments are neceſſary, not only for the rectification of Mr. C.'s former experiments, but alſo for the further underſtanding of the ſubject.

The ingenious author then proceeds to deſcribe ſome experiments which more immediately relate to the union of platina and mercury. Theſe we ſhall give in his own words.

"*Exper.* 1.—If a ſolution of highly oxidized nitrate of mercury be poured into a mixed ſolution of platina and green ſulphate of iron, the firſt action which takes place paſſes between the muriatic acid of the ſolution of platina and the oxide of mercury, by which a muriate of mercury is formed, but retained in ſolution. This effect makes it advantageous to uſe a greater quantity of the ſolution of mercury than is merely capable of drawing down the given quantity of platina, along with itſelf, in the form of a metallic precipitate. When this precipitate is waſhed and dried, it will be found to weigh much more than the original quantity of platina; and the augmentation of weight has no limit but thoſe of the mercury and the green ſulphate of iron employed. But even after nitric acid has been boiled for a long time, and in great quantities, upon this precipitate, until it no longer diſſolves any part of it, there ſtill remains more undiſſolved matter than the original weight

of the platina uſed in the experiment. By expoſure to heat, little more is left, in general, than the original platina; and ſometimes even a diminution may be obſerved; for, as the experiment is not attended with uniform ſucceſs, it does not always happen that the whole of the platina is precipitated, but a portion of it will ſometimes reſiſt the action of the green ſulphate of iron, even when ſufficient mercury has been uſed. Before the precipitate has been expoſed to heat, it is diſſolved more eaſily than platina, by nitro-muriatic acid; and the ſolution, when nearly in a neutral ſtate, gives a copious metallic precipitate (yet not equal to the quantity employed), when boiled with a ſolution of green ſulphate of iron.

"*Exper.* 2.—When a mixed ſolution of platina and mercury is precipitated by metallic iron, a quantity equal to the ſum of the former metals is generally obtained. After nitric acid has been boiled for a long time upon the precipitate ſo formed, the original weight of platina, together with a conſiderable increaſe, remains behind; nor can nitric acid ſenſibly diminiſh it. It yields more eaſily than platina to the action of nitro-muriatic acid, and its ſolution in that acid, when neutralized, gives a precipitate, as in the former experiment, by green ſulphate of iron. If this precipitate be expoſed to a ſtrong heat after it has been boiled with nitric acid, it loſes a great part of its weight, and the platina will generally be found to remain.

"*Exper.* 3.—When a quantity of ammoniacal muriate of platina is treated according to the method of Count Muſſin Puſhkin to form an amalgam, and, after being rubbed for a conſiderable time with mercury, is expoſed, in a crucible, to a heat gradually increaſed till it becomes violent, a metallic powder remains in the crucible. This powder is acted upon by nitro-muriatic acid, and, when the ſolution is neutralized, a copious precipitate is formed upon the addition of green ſulphate of iron. This effect takes place even after the metal has been fuſed in the manner deſcribed in the former part of this paper.

"*Exper.* 4.—If ſulphur be added to the ingredients recommended by Count Muſſin Puſhkin, and the whole treated as in the laſt experiment, the quantity of precipitate cauſed by green ſulphate of iron, in the nitro-muriatic ſolution of the button, which reſults from the operation, is generally more conſiderable.

"*Exper.* 5.—If ſulphur be rubbed for ſome time with ammoniacal muriate of platina, and the mixture be introduced into a ſmall Florence flaſk, it can be melted on a ſand-bath. If mercury be then thrown into it, and the whole be well ſtirred together and heated, it may afterwards be expoſed to a very ſtrong fire, and melted into a button. If this be diſſolved in nitro-muriatic acid, it will give a precipitate, as in the former caſes, by green ſulphate of iron.

"*Exper.* 6.—If a current of ſulphuretted hydrogen gas be ſent through a mixed ſolution of platina and mercury, and the precipitate which enſues be collected, the metal may be reduced by heat;

and, with the addition of borax, it may be melted into a button, which will not contain any sulphur. Green sulphate of iron causes a precipitate in the solution of this metal also.

"*Exper.* 7.—If to a mixed solution of platina and mercury, phosphate of ammoniac be added, a precipitate takes place. If this be collected and reduced, it will be acted upon by green sulphate of iron poured into its solution, in the same manner as the metallic buttons in the preceding examples.

"*Exper.* 8.—I have already mentioned that when a solution of nitrate of mercury, at the minimum of oxidizement, is poured into a solution of muriate of platina, a mercurial muriate of platina is precipitated. The supernatant liquor may be decanted, and the residuum washed: if this be reduced and afterwards dissolved in nitro-muriatic acid, it will yield a precipitate with green sulphate of iron. This method appears to me to be the neatest for combining platina and mercury, as the action which takes place is independent of every substance except the metals themselves.

"*Exper.* 9.—One of the most delicate tests that I have observed in chemistry is recent muriate of tin, which detects the presence of the smallest portion of mercury. When a single drop of a saturate solution of neutralized nitrate, or muriate of mercury, is put into 500 grains of water, and a few drops of a saturate solution of recent muriate of tin are added, the liquor becomes a little turbid, and of a smoke-gray colour. If these 500 grains of liquid be diluted with ten times their weight of water, the effect is, of course, diminished, but still it is perceptible. I had, on a former occasion, observed the action of recent muriate of tin upon a solution of platina. If a solution of recent muriate of tin be poured into a mixed solution of platina and mercury, not too concentrated, it can hardly be distinguished from a simple solution of platina: but if too much mercury be present, the excess is acted upon as mercury; and the liquor assumes a darker colour than with platina alone."—(p. 126.)

Hence it is evident, as Mr. C. observes, that mercury combines with platina, and alters it so as to render it capable of being precipitated, in a metallic state, by green sulphate of iron. Nor is this the only alteration; for the platina not only protects a considerable quantity of mercury from the action of nitric acid, and prevents its being separated by the degree of heat necessary to fuse the compound, but it also prevents its precipitation and reduction by a substance which acts powerfully on it when platina is not present. In like manner, it appears that mercury can increase the action of nitro-muriatic acid upon platina, and that the action of mercury upon platina is not confined to the metallic state, but that these metals can combine and form an insoluble triple salt, with an acid which produces a soluble compound with platina alone.

Some of these experiments are, as the author allows, rather in contradiction to those in his paper on Palladium; for here

we see that platina protects mercury from the action of nitric acid, whereas in palladium, the mercury is not only acted upon itself, but conduces to the solution of platina in that acid. He accounts for this contradiction, by supposing that these two metals are capable of great variation in regard to their combination, and also that substances possessing different properties have resulted from his attempts to combine platina and mercury. At the same time, he declares that he does not see any occasion to alter his former opinion relative to palladium, since, although palladium has not hitherto been produced by any other chemist, nor, as it should seem, even again procured by himself, he considers four successful experiments, related in his former paper, as a sufficient proof of its being composed of platina and mercury. With every respect for the high rank in which Mr. C. is deservedly placed by his chemical knowledge, and the ardour with which he prosecutes his enquiries into nature, we cannot but conceive it possible that he was under some mistake in supposing he had produced palladium: and we think it probable that, as the alloy of platina with mercury approaches, in some degree, to the properties of palladium (particularly in being precipitated by green sulphate of iron), Mr. Chenevix, in his eagerness to detect what he conceived to be a fraud, was hurried away to suppose he had produced the identical substance called palladium, rather than a compound possessing some analogous properties.

To return to the experiments related in this paper. When a button of the alloy of platina and mercury is dissolved in nitro-muriatic acid, and afterwards precipitated by green sulphate of iron, the entire quantity of alloy dissolved is seldom obtained; for a considerable quantity of platina, which is in excess in the alloy, resists the action of the sulphate, and remains in the solution, whence it may be recovered by a plate of iron. Proceeding upon this experiment, Mr. C. attempted to estimate the proportion of the metals in the precipitate by the green sulphate of iron. The result, which he gives however with a consciousness of its uncertainty, was, that when the specific gravity was about 16, the precipitate consisted of about 17 parts of mercury and 83 of platina.

VI. *An Investigation of all the Changes of the variable Star in Sobieski's Shield, from Five Years' Observations; exhibiting its proportional illuminated Parts, and its Irregularities of Rotation; with Conjectures respecting unenlightened heavenly Bodies.* By Edward Pigott, Esq.

Mr. P. here further investigates the periodical and other changes

changes of brightneſs of one of the variable ſtars which he diſcovered in 1795, namely, that in Sobieſki's ſhield. The rotation of this ſtar about its axis appears, from obſervations which have been continued for five years, to be 62 days. The periodical returns of its maximum, or minimum of brightneſs, appear to be uncommonly fluctuating; ſo that the ingenious author is led to conclude that the bodies of the ſtars are dark and ſolid, their rotation upon their axes regular, and that the ſurrounding medium is continually generating and abſorbing its luminous particles, in a manner nearly ſimilar to Dr. Herſchel's hypotheſis of the changes in the ſolar atmoſphere. The variations in this and ſimilar ſtars, he conceives to ariſe from the luminous particles, being but ſparingly diſperſed in their atmoſpheres, and probably in ſpots, ſomewhat circular, or of no great extent. He attempted, and with ſome ſucceſs, to repreſent the effect here deſcribed, by placing ſmall white ſpots on a dark ſphere, which, being turned round, repreſented the various changes as nearly as could be expected.

This alteration in the luminous atmoſphere of the ſtars will, he thinks, account for the ſeveral variations of magnitude, appearance, and diſappearance, which have been already obſerved in the ſtars. As ſome ſtars appear to be ſparingly endowed with light, ſo he conſiders it probable that others may have hitherto remained in conſtant darkneſs; and, reflecting on the number of bodies that appertain to our own ſyſtem, which are only viſible by reflected rays, he conjectures that the number of theſe unenlightened ſtars is at leaſt equal, if not ſuperior, to thoſe that are luminous, and that being collected in cluſters (as in the milky way) they may intercept all more diſtant rays, and produce thoſe dark ſpaces in the heavens which have been obſerved in the Southern hemiſphere.

From the changes which have been already obſerved in the ſun, he has little heſitation to conceive that it may alſo, at ſome future period, be reduced to ſmall patches of light, and thus occaſion, to the ſurrounding planets, conſtant viciſſitudes of uncertain darkneſs and repletion of light and heat.

Theſe opinions are undoubtedly ſingular, but, at the ſame time, they appear not improbable, and tend to open new views of the ſtarry heavens.

VII. *An Account of ſome analytical Experiments on a Mineral Production from Devonſhire, conſiſting principally of Alumine and Water.* By Humphry Davy, Eſq.

This ſubſtance was found by Dr. Wavell in a quarry near Barnſtaple, in Devonſhire. It was at firſt conſidered as a zeolite, the

the moſt common appearance of the ſubſtance being in ſmall hemiſpherical groups of cryſtals, compoſed of filaments radiating from a common centre, and inſerted on the ſurface of a ſoft argillaceous ſchiſtus, few of theſe groups exceeding the ſize of a pea. It ſometimes conſiſts of a collection of irregularly diſpoſed priſms, forming ſmall veins in the ſchiſtus; but no diſtinct or inſulated cryſtal has, as yet, been found. It is white, having ſometimes a tinge of gray, or of green, and, when it apparently begins to decompoſe, of yellow. Its luſtre is ſilky. It is nearly opake, but ſome ſpecimens are ſemi-tranſparent. Its texture is looſe, but its fragments ſcratch agate. It has no ſmell when breathed on, nor any taſte. It does not become electrical, or phoſphoreſcent, by heat or friction, nor does it adhere to the tongue, till it has been ſtrongly heated. Before the blowpipe it does not decrepitate, but loſes its hardneſs, and becomes quite opake. Its ſpecific gravity does not exceed 2,70. It is ſoluble, as well in the mineral acids, as in fixed alkaline lixivia, by heat, without effervescence or reſiduum, unleſs coloured or opake ſpecimens are treated with the alkalies, for then a very ſmall part remains undiſſolved. Expoſed to the greateſt heat of a forge, its cryſtalline texture was deſtroyed, and it was rendered quite opake, but it did not enter into fuſion. It now adhered ſtrongly to the tongue, and had loſt more than a fourth of its weight. Neither water nor alcohol, whether hot or cold, have any action on it. By diſtillation it yields a clear fluid, of a ſlight empyreumatic ſmell, ſimilar to that of burning peat, which taſted like pure water, although it ſlightly reddened litmus paper. This liquid produces no cloudineſs in ſolutions of muriate of barytes, of acetite of lead, of nitrate of ſilver, or of ſulphate of iron. By analyſis, this ſubſtance appears to be compoſed of 70 parts of alumine, 1,4 of lime, 26,2 of fluid, probably water, 2,4 being loſt, which was probably alſo water. The lime, as alſo the oxides of iron and of manganeſe which were found in ſome ſpecimens, not being eſſential parts of this mineral, may be conſidered as a chemical combination of about 30 parts of water with 70 of alumina, differing from the diaſpore in the proportion of its ingredients.

A ſimilar foſſil has been found at Saint Auſtle, in Cornwall. Dr. Babington propoſed to call it Wavellite, from its diſcoverer; but Mr. Davy, proceeding on the French plan, now propoſes the ſignificant name of hydrargillite.

VIII. *Expe-*

VIII. *Experiments on Wootz.* By Mr. David Muſhet.

Sir Joſeph Banks having ſupplied Mr. Muſhet with five cakes of wootz, this gentleman, whoſe experience in regard to the various qualities of iron and ſteel rendered him a competent judge of its qualities, here relates a number of experiments made in order to determine the goodneſs of the article in a manufacturing view. To give an abſtract of the obſervations and experiments would be impoſſible, as every circumſtance, however minute, gives to the experienced manufacturer ſome important information. We muſt, therefore, refer ſuch perſons to the paper itſelf; and can only ſtate the general reſult, that wootz appears to be the product of a moſt excellent ore for the formation of ſteel, which is rendered imperfect and uncertain in its quality, by the Hindu ironmaſters not having the neceſſary apparatus to produce a ſufficient heat for its due reduction. In conſequence of this defect in its preparation, it contains a greater proportion of carbonaceous matter than the common kinds of caſt ſteel in this country, and ſome particular cakes approach conſiderably to the nature of caſt iron. This is ſhewn by the different quantity of lead which theſe metals were capable of reviving, when fragments of them were mixed and melted with three times their weight of flint glaſs—a teſt which Mr. Muſhet has found to afford the beſt comparative meaſure of the carbon contained in iron or its ores.

Thus, 1ſt cake of wootz revived, of lead - -	,139
2d ditto - - - - - - - - - - - -	,125
3d ditto - - - - - - - - - - - -	,120
4th ditto - - - - - - - - - - - -	,156
5th ditto - - - - - - - - - - - -	,102
Steel, containing one-ſixtieth of its weight of carbon - - - - - - - - - - -	,094
White caſt iron dropt, while fluid, into water - - - - - - - - - - - -	,228 of its weight.

The meteorological journal for the preceding year, is inſerted as uſual; to which is now added, the variation of the magnetic needle: but, by ſome miſtake, we are not informed whether this variation is to the weſtward or eaſtward of the true meridian; a circumſtance which ſhould undoubtedly have been mentioned.

The medal on Sir Godfrey Copley's donation was adjudged to Smithſon Tennant, Eſq. for his various chemical diſcoveries; and the gold and ſilver medals on the donation of Count Rumford were adjudged to Mr. John Leſlie, for his experiments on heat, publiſhed in the work we reviewed in vol. ii. p. 349.

Art. CLXXII. *An Essay on the Spirit and Influence of the Reformation of Luther: The Work which obtained the Prize on the Question proposed in* 1802, *by the National Institute of France,* "What has been the Influence of the Reformation of Luther on the Political Situation of the different States of Europe, and on the Progress of Knowledge?" *With a Sketch of the History of the Church, from the Founder to the Reformation; intended as an Appendix to the Work. By Charles Villers. Translated, and illustrated with copious Notes, by James Mill, Esq.* 8vo. pp. 490. C. and R. Baldwin. London. 1805.

In the twenty-second number of our Review we gave some account of this Essay on the Reformation, as translated by Mr. Lambert; and, perhaps, when the number of works is considered which daily issue from the press, we shall incur some censure for bringing it again before the public in a rival version. But though our former notice of it was abundantly adequate to the merits of the author, yet, in reading him again in Mr. Mill's translation, many passages struck us, which we conceive to be erroneous or of dangerous tendency, and to which we had not before sufficiently adverted. Besides, this translator has enriched his publication by a very liberal and ample display of his own sentiments and opinions, in the form of notes. In these notes he sometimes concurs with his author, and sometimes opposes him. But, in several of them he advances positions which we consider as at least as erroneous and dangerous as those of M. Villers; positions which have always been marked with reprehension by the Imperial Review. The present article will therefore be nearly as much concerned with the translator as with the work translated. And this circumstance, combined with that mentioned above, will, we trust, be admitted as our apology for a seeming deviation, in the present instance, from the generally established practice of our critical brethren.

The National Institute, in 1802, consisted of men so decidedly hostile to revealed religion, that we confess the question discussed in this work, as it was proposed by them, excited in our minds (for we then existed as individuals) no interest. It had a very different effect, however, on the mind of Mr. Mill.

"When the question which gave occasion to this work was first proposed by the National Institute of France, it particularly attracted the attention of the translator. In a Catholic country, the approbation of catholicism has in general implied the belief, that every thing opposed to catholicism is full only of evil. It appeared to him, therefore, a memorable proof of the extraordinary progress of reason and liberality, when a learned assembly in a Catholic country

country, propoſed to eſtimate the beneficent effects which have ariſen from the great revolt againſt the Catholic church."—(Tranſlator's Preface.)

Had this paragraph been written by a mere fox-hunting ſquire, whoſe reading extends not beyond the newſpapers of the day, and who never beſtowed a thought but on the buſineſs of his farm, and the ſports of the field, it would not have much ſurpriſed us; but that a ſquire who can tranſlate a French book, and illuſtrate, by notes, a diſſertation on a remarkable event in eccleſiaſtical hiſtory, ſhould conſider France, in 1802, as a *Catholic country*, in which *every thing oppoſed to catholiciſm was conſidered as full only of evil*, is one of the moſt extraordinary phænomena that we have met with in the hiſtory of the human mind. France had, a few years before, abjured not only *catholiciſm*, but even *Chriſtianity*, as the national religion, decreeing by her legiſlature that the only French deities ſhould be *Liberty*, *Equality*, *and Reaſon*, &c. By Condorcet, whoſe atheiſm is known to all Europe, the conſtitution of the National Inſtitute was formed while the decree was in force; by the charter of its foundation that ſociety was bound to pay particular attention to all new diſcoveries, and whatever had contributed or could contribute to the improvement of France; and though Buonaparte, ſoon after his uſurpation, had declared himſelf a Catholic, and rendered a modified catholiciſm the religion of the ſtate, the principles and object of the National Inſtitute remained unchanged. If France could, in 1802, be conſidered a Catholic country in any ſenſe of the word, it was not merely in that ſenſe which implied the general belief that every thing oppoſed to catholiciſm is full only of evil. She had tamely ſubmitted to the deſpotiſm of a man, who, regarding religion as a mere engine of ſtate, had, a few years before, declared himſelf a Muſſulman; and ſo far from exhibiting any proof of the progreſs of *reaſon* and *liberality*, the National Inſtitute, by propoſing the queſtion diſcuſſed in this volume, appears to us to have aimed at nothing more than to aid the uſurper, one of its own members, in carrying into effect the unprincipled purpoſes of his daring ambition. The catholiciſm of France was not then ſo firmly eſtabliſhed, but that it might eaſily have been overturned. The Pagan calendar was ſtill in uſe; the concordat between Buonaparte and the pope, had been but lately ratified, and was very unacceptable to a great party in the nation; it might, therefore, have been violated with much leſs trouble than it was formed; and had the diſcuſſions, occaſioned by the queſtion propoſed by the Inſtitute, given the conſul reaſon to ſuppoſe that any other form of religion would

would have contributed more than the Catholic to the ſtability of his throne, France would not have been to-day, in any ſenſe, a Catholic country.

So little, however, does Squire Mill underſtand of catholiciſm, or of the preſent ſtate of religious opinions in France, that, becauſe the work of Charles Villers obtained the prize by the judgment of the *National Inſtitute*, he conſiders it as having been approved by *Catholics*, and in a Catholic country, and earneſtly recommends it to the peruſal of the Roman Catholics of Ireland, as likely to be productive of the happieſt effects! Whether it be entitled to that recommendation, it is our duty to enquire; though we muſt confeſs at the outſet, that we hardly expect to agree in any important opinion with the man who gravely contends that "the tranſition from no religion to a pure religion, is, in a whole people, much eaſier than from a corrupt and pernicious, to a pure religion." Bigotry and ſuperſtition are very bad, but they are not worſe than atheiſm!

The eſſay which is thus bepraiſed by the tranſlator is divided into two parts, of which the former is ſubdivided into four ſections. From the firſt ſection, which is entitled, *On the ſtate of the queſtion*, and contains many words with little matter, we learn that the reformation by Luther may be conſidered as either an *effect* or a *cauſe*, according as it is contemplated in connection with the events that preceded or with thoſe that followed it; that the author ſometimes writes like an atheiſt; and that the tranſlator conſiders himſelf as able to enter the liſts of political controverſy with Edmund Burke!

Of the intellectual attainments of the majority of Iriſh Catholics we have not a high opinion; but we really think that they might have made the firſt of theſe diſcoveries without the aid of Charles Villers, or James Mill, Eſquire. Whether they will think Mr. Mill in any reſpect equal to Mr. Burke, is, at leaſt, doubtful. Burke was their countryman, and a countryman of whom they may juſtly be proud. It is, therefore, not improbable that they may conſider him as more than a match, in political controverſy, for any Engliſh ſquire; but we beg leave to remind them that Burke is *dead*, and that "a living dog is better then a dead lion." We muſt, however, concede to them, that this opponent of their illuſtrious countrymen is not infallible; for, if there be any truth in the various accounts which have been publiſhed of the French revolution, Mr. Mill is miſtaken when he ſays that "the *tiers etát* unqueſtionably afforded a pretty fair repreſentation of the opinions, projects, and principles predominant in

in the nation;" since all these accounts agree in representing the *tiers etât* as disregarding the instructions which they had received from their constituents. That the Irish Catholics will pay much regard to an avowed atheist, when pointing out the defects of the papal system, we hardly suppose; but it is proper that we lay before the reader the evidence from which we infer the atheism of the author, for atheism is a charge too heavy to be received against any man without proof.

"The principle which leads us to attribute to an event *every thing* which follows that event, as if it were its effect, is the conducting thread by which we are enabled to arrange historical facts. It is the law of cohesion by which the present is united to the past. To mount up in this manner from the effect to the cause, even to a First Cause, subsisting by itself, and which is the effect of no other cause, is *a want, a demand of our intellectual nature*, which searches for an absolute principle in which its speculations terminate. *Oh this deceitful path it is that metaphysics loses her way!*"—(p. 10.)

If the path by which the intellectual nature of man endeavours to mount up from effects to causes, and even to a first cause, be *deceitful*; and if on this path *metaphysics lose their way*; we should be glad to be informed on what evidence man believes in the existence and attributes of God. It is, however, only to those philosophers who "attribute to an event *every thing* which follows that event, as if it were its effect," who consider *day*, for instance, as the *effect* of *night*, and *night* again as the *effect* of *day*, that this path can be deceitful. Such men would indeed lose their way in any path; but to him who is able to distinguish between physical and metaphysical causes, nothing can be more evident, than that every change is the effect of *some* cause, and that a *series* of causes and effects which can be either *increased* or *diminished* in number, must have had a beginning derived from some cause subsisting by itself.

In the second section, in which the author professes to treat of the *Essence of Reformations in general*, we have some nonsense, much empty declamation, and several remarks in the true spirit of philosophy, which are well entitled to the attention of every reflecting mind. When we are told, that "the mind, in all its speculations concerning human events, vacillates in a forced equilibrium, and feels the uneasiness of an unaccomplished destination, till it has arrived, in one direction, at a cause which it *thinks* it has reason to consider as a *first* cause; and, in another, at an effect which is *final*, and becomes the cause of nothing," we can only regret that Mr. Mill,

Mill, who in general is not ſparing of his notes, did not condeſcend to illuſtrate the aſſertion, which, to our unphiloſophical heads, is utterly unintelligible. Muſt the mind continue reſtleſs, till, through a long chain of cauſes and effects, it arrives at the laſt effect of the day of judgment?

We have next a long declamation on the *perfectibility* of man, which the author thinks ought to be always preſent to the mind of him who projects any great reformation; and in this opinion his tranſlator concurs with him. It muſt not be concealed, however, that neither Charles Villers, nor James Mill, Eſquire, ſeems to have any ſuch notions of human perfectibility as have been retailed to the world by Condorcet and Godwin. The notions of Villers are, indeed, extravagant enough; but he admits that "abſolute perfection will never be the lot of mortals," though man, *on the whole*, appears to have been uniformly progreſſive. This doctrine he illuſtrates by an appeal to the Greeks and Romans, who, in contradiction to all hiſtory, he ſeems to ſuppoſe were civilized by themſelves without foreign aid. Has he forgotten the intercourſe between the Greeks on the one hand, and the Phœnicians and Egyptians on the other? The hiſtory of Gaul, too, furniſhes him with a notable inſtance of the progreſs of man towards perfection!

"Where murder and rapine ſwayed uncontrouled, ſecurity, order, and harmony, are beheld; Gaul is now an homogeneous whole; and over its entire ſurface reigns that *perpetual peace* which is painted in our imagination, and in the reality of which it is ſo difficult to create belief! Shall our civil wars be objected? Theſe, indeed, are *merely accidents*; violent ſituations of affairs, and contrary to the order of nature"!!—(p. 23.)

Mr. Mill illuſtrates with a ray of his genius our author's reaſoning on the perfectibility of man; but unfortunately he aſſerts what ſeems to be a palpable contradiction. "Thoſe circumſtances in the *conſtitution of the world* which have been ſo largely deſcanted upon, which ſeem oppoſed to the eſtabliſhment of perfect happineſs or virtue upon earth, prove," he ſays, "nothing!" Really! do they not prove that, as long as the world ſhall be conſtituted as it is, the perfectibility of man is a philoſophical chimera? That man, however, is ſuſceptible of continual improvement, though not of perfection, is incontrovertible; and the idea may be very properly cheriſhed, ſo long as the projectors of reformations ſhall take hiſtory, rather than philoſophical ſpeculations, for their guide. On this ſubject there is more good ſenſe in Biſhop Low's ſermon

ſermon *On the progreſs of natural religion and ſcience**, than in all the philoſophical declamations we have read; and, as Mr. Mill condeſcends occaſionally to quote ſermons, he might with great propriety have quoted that ſermon, when illuſtrating a work on the reformation of religion.

From declaiming on perfectibility, and the eſſence of reformations in general, the author proceeds towards the reformation of Luther. He begins, however, with *Moſes*, whom he, conſiſtently enough, conſiders as a mere human ligiſlator, and compares with *Mahomet*, a great reformiſt.

"Moſes," he ſays, "going out of Egypt at the head of a band of mutinous, ſuperſtitious, and ſenſual ſlaves, of whom it behoved him to form men obedient to authority, ſoldiers capable of every enterpriſe, and reſolved on hoſtilities againſt all nations who poſſeſſed, or ſhould attempt to poſſeſs the territory in which he wiſhed to ſettle them; Moſes, in thoſe circumſtances, modelled the reform of his people as it was neceſſary to model it for the accompliſhment of his purpoſes. Mahomet, reforming a free and haughty nation, ſenſual to exceſs, but capable of elevation and virtue, was able to ſtamp on it a *great character*, and reduced to very ſimple terms the *pure deiſm* which he preached to it. *Both* of them confounded the religious conſtitution which ought to belong to all men, with the political conſtitution which ought to belong only to one nation; they formed an union of the church and ſtate, and by that means rendered their religion purely local."—(pp. 49, 50.)

This paſſage, we ſuppoſe, exhibits ſome of thoſe *liberal* and *juſt* views reſpecting the religious and political rights of mankind, which our learned ſquire thought himſelf called upon to offer to his countrymen in their own language! In liberality, however, it comes far ſhort of the following extract.

"As to JESUS, conformably to his divine origin, he ſeparated the concerns of the ſtate from thoſe of religion, whoſe kingdom, he proclaimed, was not of this world. Amid the Jewiſh nation, which had received from Moſes, during the forty years in the deſert, a ſyſtem of government conformable to the neceſſities of its firſt ſettlement in Paleſtine, but which had arrived at the higheſt pitch of need *for* [of] a *reform*, JESUS undertook that of the whole human race, by rejecting the forms which belonged only to a local ſpirit, and appealing to the univerſal ſpirit of religion [where is this appeal recorded?] *which is the ſame among all mankind.* The work of his *reformation* accordingly, from the ſpirit truly divine, that is, eminently beneficent, which formed its eſſence, was naturally embraced by all upright men, whoſe hearts were yet ſimple, and uncorrupted by the conſtraint of local forms. The divine reforma-

* See his Conſiderations on the Theory of Religion, Part III.

tion accomplished by Jesus is then essentially, and in contradistinction to the two others [Moses's and Mahomet's !] cosmopolite, or catholic, according to the true etymology of that term. *It is not impossible that the form which he gave it was too simple, and that when the religious society formed in his name extended over the globe, it became expedient to add to that form. Hence, also, the discretionary power which the legislator, in this respect, was able to confer upon the future church !*"—(pp. 50, 51.)

In the very beginning of this section M. Villers seemed to be emerging from the dark cavern of Atheism; but the reader, who shall imagine, from his speaking of the *divine* origin of Jesus, that he has advanced beyond the twilight of Deism, will find himself under a great mistake. According to him, Moses, and Mahomet, and Jesus, were all reformers of mankind, and nothing more! The spirit, indeed, of the reformation accomplished by Jesus, was, of the three, the most divine, *because* the most eminently beneficent; but that Jesus was, in the proper sense of the words, a divine legislator, can never be believed by him, who supposes with the author, that he gave to the religious society which he founded an imperfect form! He left, indeed, we are told, a discretionary power to the future church to improve her form; but there is no mention of such a power in the Scriptures of the New Testament, from which alone we can derive any authentic information respecting Jesus Christ: and if we are to substitute the reveries of our own imaginations for history, why may we not imagine that Mahomet too left a discretionary power to his followers, to dissolve at some future period that union of the church and state which the author seems to consider as the only defect in his reformation?

On this subject Mr. Mill dissents from M. Villers, but opposes to his wild opinions arguments of little force, because not drawn from the proper source. He seems to think that the Christian church cannot have too simple a form; that Christians ought to consider themselves as mere religious philosophers, and not as members of a society deriving any power from its founder; and he introduces in support of his opinions a professor of ecclesiastical history, talking about *Zoroaster* and *Confucius* with as much confidence as if he had really known what was the conduct of those teachers of wisdom when endeavouring to reform their respective nations, and as if that conduct could be deemed of any authority in the church of Christ! In opposition both to our learned squire and to his "reverend professor," we have no hesitation to say, with the French philosopher, that "every institution for the service of man must be provided with a body, with a

phyſical and perceptible form;" though we cannot agree with him in thinking that Chriſt gave to his religion a form too ſimple, to which it became afterwards expedient to add; or that, in any thing eſſential to Chriſtian worſhip, he conferred on the future church a diſcretionary power. The following obſervations are incontrovertibly juſt, though Mr. Mill ſeems to think that the former only is of value.

"The paſſionate attachment to what is body and mere form in religion, an attachment which leads to an ignorance of its ſpirit, and transfers to the acceſſaries, to the externals of obſervation, that veneration which belongs only to the Divinity, this perverſion, ſo common among rude and ſenſual men, is the origin of *ſuperſtition*—a pernicious and fatal principle, which, placing the torch of enthuſiaſm in the midſt of the ſenſes and paſſions, may give occaſion to the greateſt enormities, and the moſt hideous cruelty.

"The oppoſite tendency, that by which a man, obeying the impulſe of his ſpiritual principle, ſtrives to throw off every thing that is body and form in religion, that he may devote himſelf entirely to its ſpirit, this rejection of a viſible and external worſhip, is the high road to *myſticiſm*. It is frequently the propenſity of contemplative and ſolitary men, who, perceiving not the occaſion to operate on others, conceive they may diſpenſe with the ſenſes, and reſtrict themſelves to the pure ſpirit of religion."—(pp. 54, &c.)

Myſticiſm the author conſiders as of "no danger to ſociety, ſo long as the principle is ſincere, and is not made the tool of hypocriſy." But it was long ago obſerved, by a philoſopher of the ſame ſchool*, well acquainted with human nature, and a great maſter of hiſtory, "that religions which partake of enthuſiaſm (and every myſtic muſt be an enthuſiaſt) are, on their firſt riſe, more furious and violent than thoſe which partake of ſuperſtition; producing the moſt cruel diſorders in human ſociety; though, when the firſt fire of enthuſiaſm is ſpent, men naturally ſink into the greateſt remiſſneſs and coolneſs in ſacred matters."

Having demonſtrated that the church had gradually diſfigured the form that was given to her by her founder, and that in the beginning of the ſixteenth century ſhe was ripe for a reformation, the author proceeds, in the third ſection, to conſider the reformation of which Luther was the principal inſtrument. After obſerving that all the ſtates of Europe had long been haraſſed by the obſtinate ſtruggle, between the emperors and the popes, for unlimited ſovereignty, and that thoſe ſtates were of courſe very deſirous to throw off the yoke of both; he gives a rapid ſketch of the means by which the

* David Hume, Eſquire.

the biſhop of Rome acquired ſuch preeminence, not only over his brethren, but alſo over the temporal ſovereigns within the pale of the weſtern church. In this ſketch there is ſome truth and ſome nonſenſe, which however we ſhall not ſtop to point out. He then expoſes in vivid colours the enormities of the popes and court of Rome at the era of the reformation; but, ſuddenly recollecting that France had again become a kind of Catholic ſtate, he expatiates on the apoſtolical virtues of the *latter pontiffs*; and of the reigning pope, who had ſo readily received into the boſom of the church an APOSTATE NATION, ALI BUONAPARTE, and all the tribe of his CONSTITUTIONAL biſhops and prieſts—he ſays, "Who will impute to Marcus Aurelius the crimes of Nero, or to Pius VII. the enormities of Alexander VI!"

"This," ſays Mr. Mill, "is very fairly ſaid, and deſerves the particular attention of Lord Redeſdale, who wrote the celebrated letters to Earl Fingal laſt year, on the inconſiſtency between the Catholic religion, and loyalty to a Proteſtant prince. How ſtrange is it that a principle apparently ſo congenial to the human heart, when uncorrupted, as *liberality*, ſhould, even at this late period, be ſo rarely found"!—(p. 67.)

With Squire Mill's good leave, this is by no means ſo ſtrange, as that, on a great political queſtion, ſuch a man as *he* ſhould imagine his own aſſertions and opinions, unſupported by argument, are entitled to greater regard from the public, than the aſſertions and opinions of the Lord Chancellor of Ireland! as that ſuch a man as *he* ſhould deviate from the ſubject before him, to ſneer at ſuch experienced ſtateſmen as Lord Redeſdale and Mr. Burke! as that *any* man ſhould ſuppoſe an unmeaning compliment, extorted by the Corſican Conſul from Charles Villers to Pius VII. as good evidence of the principles of the church of Rome as the canons of her own infallible councils! But what is this *liberality*, ſo congenial to the human mind, and yet ſo rarely found? Is it indifference to the principles of religion and the peace of ſociety? or is it that principle which prompts ſo many youthful bookmakers to prefer political theories, founded on the *abſtract rights of man*, to the accumulated wiſdom of ages preſerved in the records of hiſtory? If liberality be either of theſe things, we hope that it will never be found among thoſe who adminiſter the government of the Britiſh empire.

After the introduction which gave occaſion to this impertinent note by Mr. Mill, the author gives a ſhort but luminous view of the political, religious, and literary ſtate of Europe at the beginning of the ſixteenth century; and ſhews how many circumſtances conſpired to carry on the reformation which Luther ſo nobly began. The political ſyſtem, and the new

new ſpecies of warfare introduced by the invention of artillery, became daily more favourable to the greater powers; and the princes of the empire had more occaſion than ever to unite their forces againſt the power of the emperor. As Charles V. adhered to the ſee of Rome, thoſe who oppoſed him found their advantage in countenancing the reformation, the ſpirit of which infuſed into their ſubjects an enthuſiaſtic courage which all his power could never ſubdue.

"The eyes of men, moreover, began to open. The impolitic violence of ſome popes, the ſcandalous lives of others, the ſhameleſs profligacy of their court and capital, the bad morals of the clergy, the ignorance and impudence of ſeveral of the mendicant orders, thoſe faithful ſatellites of the papal throne; the ſeventy years of captivity at Avignon; the ſchiſm of forty years which ſucceeded, when two popes, and even three were ſeen, all having their partiſans, all reviling and excommunicating one another, loading each other with diſguſting reproaches, and imputations of the baſeſt crimes, lively expoſures, which covered with ignominy both rivals at once; the multiplied exactions of the church, particularly indulgences; the monſtrous abuſe of the moſt monſtrous powers; the intolerance and cruelties of the inquiſition; theſe are cauſes abundantly ſufficient to explain that hatred and contempt of the Romiſh hierarchy which ſecretly lurked in every corner."—(p. 83.)

The taking of Conſtantinople by the Turks had ſometime before poured into Weſtern Europe the literary treaſures of antient Greece, and men of all ranks vied with each other in ſtudying the works of the Greek and Roman authors. New univerſities were founded every where, and the profeſſorial chairs given to Greek refugees or their pupils.

"The univerſity of Paris already had daughters worthy of her in Germany and England*. That of Wirtemberg, where Luther and Melancthon began their career as profeſſors, had been lately founded. Sovereigns, inſpired by the genius of the times, by the love of glory, and the captivating ſplendor of learning, a thing as yet ſo new, encouraged its revival by ſimilar eſtabliſhments. It became impracticable to impoſe ſilence upon ſo many ſchools, which laboured to render themſelves more illuſtrious, the one than the other. The antient languages, hiſtory, and criticiſm, were taught in them publicly, in ſpite of the clamours of the partiſans of

* The author ſurely means Scotland; the two Engliſh univerſities being, probably, as antient as the univerſity of Paris, and conſtituted, as every one knows, on a very different plan. The Scotch univerſities, or at leaſt three of them, were indeed conſtituted after the model of the univerſities of Paris and Bologna; and Scotland is by foreigners oftenconfounded with England.

of ignorance. Science at laſt eſcaped from her ſtate of tutelage, and broke, by degrees, her antient covenant with error. The art of printing, that ineſtimable bleſſing to the human race, and the *greateſt gift which mind ever received from hands*, had been lately invented in Germany *, on the banks of the Rhine, diffuſed light with extraordinary efficacy, and prevented the poſſibility of its being ever again ſhut up under a buſhel."—(pp. 91, 92.)

Availing himſelf of theſe favourable circumſtances, the incomparable Eraſmus pointed the ſhafts of his wit againſt the exceſſes of the clergy, the ignorance of the monks, and the tyranny of the court of Rome, and may be conſidered as Luther's precurſor in the work of reformation. The conduct of the great reformer himſelf is fairly ſtated by the author, and his motives for oppoſing the preaching of indulgences are ably vindicated againſt Hume and others, who have accuſed him of being influenced only by avarice and reſentment. Indeed the whole of this ſection is written in a maſterly manner, and would be read with unmingled pleaſure, were not the attention of the reader ſo often diverted, by the tranſlator, to remarks at the bottom of the page, which are generally uſeleſs, and ſome of them worſe than uſeleſs. We have already taken notice of his impertiment remarks on Lord Redeſdale's correſpondence with the Earl of Fingal; and his oppoſing, to the account given by his author of the purpoſe for which the Teutonic *Hanſe* was erected, that part of Burke's reflections on the revolution of France in which he laments ſo pathetically over the fall of the queen, exclaiming, "The age of chivalry is gone," is if poſſible ſtill more impertinent. Between Burke's Reflexions and Villers's Narrative no man will perceive the ſmalleſt conſiſtency, who does not ſuppoſe, with the annotator, that the order of chivalry was compoſed of a band of "*robbers*, who, from their caſtles, infeſted the highways in their neighbourhood, and plundered the *merchants* as they travelled from one fair to another"!

But Mr. Mill ſpares neither friend nor foe, who dares to think differently from him in any political queſtion. Even Hume's merits as a ſceptical philoſopher (and the merits of Villers himſelf are not greater,) have not ſecured him from the railings of our learned ſquire, who thus characteriſes the hiſtorian of England:

"Hume, who, through the whole courſe of his *hiſtory*, lies in wait for an opportunity of throwing diſcredit upon the cauſe both of religion and of *liberty*, who poſſeſſed *a rooted enmity againſt all the beſt intereſts of mankind*, and whoſe *actions* [are Hume's actions perfectly

* That printing was invented in Germany is known to all Europe; but we did not till now know that it was invented by *hands* without *mind*. Rev.

perfectly known to Mr. Mill?] *exhibit more of deliberate misanthropy than those of any other man perhaps that ever lived*, still enjoys a reputation and authority which he by no means deserves, and his writings contribute strongly to corrupt the public sentiments"!—(p. 108.)

As Hume's history is here particularly specified, we must conclude that, in the opinion of Mr. Mill, his *Treatise on Human Nature*, and his *Essays* purely *metaphysical*, are harmless publications! But he must be very sharp-sighted indeed who perceives in the History of England any evidence that its author possessed a rooted *enmity* to *all the best interests of mankind*; or who infers, that, because Hume shed a tear over the unfortunate Charles, as Burke lamented over the Queen of France, he was a more *deliberate misanthrope* than any other man that ever lived! Hume, as a philosopher, had many faults, and some, no doubt, as an historian; but this is the first time that we have seen him suspected of deliberate misanthropy, either by friend or foe; and we had not ourselves the pleasure of his acquaintance.

It is not, however, in his history only that Hume must have given offence to our political squire. In his Essay on *the Liberty of the Press*, he has said that "the two extremes in government, liberty and slavery, commonly approach to each other;" that it is only in such mixed forms of government as ours, that the press can be free; and "that the unbounded liberty of the press, though it be difficult, perhaps impossible to propose a suitable remedy for it, is one of the *evils* attending those mixt forms of government." There is not one of these positions, we suspect, to which Mr. Mill does not refuse his assent. That he refuses it to the last, is evident from the manner in which he expresses his opinion of those salutary laws which were enacted some years ago, to give a check to the circulation of seditious and treasonable sentiments. Speaking of the restraints under which the press is kept in Austria, Russia, and France, he adds,

"In this country, this is undoubtedly not the system which our free constitution permits to be adopted; and the diffusion of knowledge here is generally in a high degree free and unrestrained. Every one, however, has fresh in his memory *certain remarkable exceptions*, which it is not necessary to specify; any thing similar to which it is probable will never be seen again, and which happened at no very distant period; *a period that may be termed the reign of terror in this island"!!!*—(p. 91.)

The concluding section of the first part of this essay is intitled, *Conjectures regarding what would have happened in Europe if the Reformation had not taken place.* These conjectures are extremely plausible, and such as have occurred,

we suppose, to every reflecting mind acquainted with the history of Europe during the fifteenth and sixteenth centuries; but we are surprised that Mr. Mill did not expunge the whole section from his translation of the work, for the following extracts furnish the most complete proof possible of the folly as well as impertinence of his own remarks on Lord Redesdale's Letters.

"The gradual progress of knowledge, we may be told, would insensibly have produced the same consequences [with the reformation] and have saved all the evils which sprung from such terrible commotions and lengthened wars. But those, who object so, do not reflect that in the system of an *infallible* church, all the decisions of which are dictated by the Holy Spirit, such a reformation as is requisite becomes *impossible*, and that it is contrary to the *very spirit* of Roman Catholicism. The spirit of Popery, it is impossible to deny, is *exclusive* and *intolerant*. Now the *spirit of an institution cannot cease*, without *putting an end to the institution itself*. The *aversion to all the sovereigns who remain separated from Rome is abundantly visible;* and the Holy See has not *to this hour formally recognized the king of Prussia*. It is imagined, perhaps, that the Holy See recognized a sovereign [Frederic the Great] *who treats* [treated] *his Catholic subjects with an exemplary equality*. Nothing less than this. In 1782, when Pius VI. travelled in Germany, a Prussian minister made several overtures to obtain from him a formal acknowledgement of the crown of Prussia. Pius VI., who at that time did not wish to quarrel with a German prince, answered politely, and promised that as soon as he should return to Rome, he would summon a congregation of cardinals, without whom he could decide nothing, to deliberate on the affair. *That congregation has never been summoned, and the pope has forgotten his promise.* Long after the reformation, Clement VIII. drew up the following form of an oath to be taken by bishops and archbishops, in which all the principles of the *despotism* and *intolerance* of Rome are exhibited: 'I will be faithful and obedient to our Lord the Pope, and to his successors. *The counsel which they may impart to me, I will disclose to no one.* In preserving and defending the Romish papacy, and *the regalia of St. Peter*, I will be their *assistant against* ALL MEN. I will labour to preserve, to defend, to *increase*, and to *promote* the rights, honours, *privileges* and *authority* of the holy *Romish church*, of our *Lord the Pope*, and of his successors, with which if I shall discover *any other persons whatever*, to meddle, *as soon as possible I will give information. Heretics, schismatics*, and *rebels to our same Lord*, I WILL PURSUE TO THE UTMOST OF MY POWER.'"—(pp.128, 130, 133, 134—136.)

Is it *illiberal* to affirm that the members of such a church as this are entitled to nothing more, in a Protestant state, than the protection of the law, and a full toleration of their worship? Locke thought them not entitled even to so much; and, till Mr. Mill arose, Locke was deemed a man of liberality.

Although

Although the ſecond part of this eſſay is, perhaps, more valuable than the firſt, the limits neceſſarily preſcribed to the review of an octavo volume of no great ſize, and certainly of no greater merit, will not permit us to analyze it with equal minuteneſs. Neither the public, therefore, nor the tranſlator muſt ſuppoſe that we approve of every thing which we do not cenſure, and diſapprove of every thing that we may paſs over without praiſe; for ſuch ſuppoſition would be extremely unjuſt as well to us as to the author. In one reſpect this part of the volume differs from the former. It is divided into two chapters, each of which is again divided and ſubdivided into ſections and ſubſections, not always perhaps with ſcientific accuracy.

In the firſt ſection the author points out the good effects of the reformation on the learning and morals as well of the Catholic as of the Proteſtant clergy. He notices the riſe of the order of Jeſuits; mentions their devotion to the court of Rome, and their conſequent oppoſition to the cauſe of Proteſtantiſm; admits their literary merits and their zeal; and obſerves that by their addreſs they got "poſſeſſion of courts, of the people, of confeſſionals, of pulpits, of the education of youth, of miſſions, and of the deſerts of both worlds." All this is very juſt. But Mr. Mill, who is ever ready to obtrude on the public his ſentiments of matters with which he ſeems little acquainted, quotes d'Alembert, as obſerving that the order of Jeſuits "has never produced *one* man, whoſe mind was ſo much enlighted with ſound knowledge, as to merit the name of a philoſopher"! It is very poſſible that d'Alembert, in the intemperance of his hatred to an order which more than ſuſpected the objects of his philoſophical purſuits, may have thrown out this obſervation; but it betrays ignorance in Mr. Mill to repeat it as well-founded. Boſcovich not only merited but obtained the name of a philoſopher, nay, of a philoſopher, to whom, with the exception of Newton alone, it will not be eaſy to find a ſuperior.

Both Villers and Mr. Mill repreſent the reformation as having produced effects favourable to civil liberty, and the repreſentation is unqueſtionably juſt; but when they call the Preſbyterians the moſt purely reformed, and ſay that they are ſtrongly attached to *republicaniſm* in the *ſtate*, as well as in the church, they advance poſitions which the hiſtory of the Britiſh empire, for the laſt century, ſufficiently confutes. The author and his tranſlator are no friends to religious *eſtabliſhments*, under any form. The author ſpeaks of the clergy as the mere ſervants of the ſtate, and of the church lands as of the property of the ſtate, obviouſly for the purpoſe of vindicating

dicating Buonaparte's conſtitutional church; whilſt the tranſlator talks (p. 162) of perſons "who, in every Chriſtian country, have a *ground* of bitterneſs againſt the *ſtate*, in obſerving the *partiality* with which the *eſtabliſhed teachers are treated*"! Does this profound politician really ſuppoſe that any government could be vigorouſly adminiſtered without the aid of *ſome* eſtabliſhed religion? or that one form of religion can be eſtabliſhed without having privileges conferred on it which thoſe that are only tolerated can never enjoy?—The following note is ſuch a farrago of inſolence, prejudice, and miſrepreſentation, as is not, perhaps, to be found in the pages of another philoſopher:

"It is very remarkable, that in a part of the Britiſh empire, an empire in which knowledge of government and of liberty has made ſuch unexampled progreſs, and in which liberal ſentiments, both in politics and religion, are ſo preeminent, in a part of this empire, *almoſt touching the very centre*, [of what importance is this?] a greater degree of *intolerance*, a ſpirit nearer that of *abſolute perſecution*, exiſts than is to be found in any other part of Proteſtant Chriſtendom. Of Ireland this is ſpoken; in which *the animoſity of the Proteſtants againſt the Catholics* yet amounts to *virulence* and *rage*; and there is nothing at which they conceive more indignation than the thought of being obliged to live on equal terms with their Catholic brethren. If this proceeded from *religious prejudices*, our diſapprobation might be mixed with *ſome reſpect*. But, heaven knows, Ireland is not the place to look for any extraordinary diſplays of the religious ſpirit. It is *a vile political animoſity* by which they are actuated; the offspring of the ſelfiſh and meaneſt paſſions. By theſe the Proteſtants are prompted to *conceive every thing that is atrocious of the Catholics*; to *miſrepreſent them to the government here, by which they have been too often believed*; and when, *as is very often the caſe*, they have *goaded them into violence by oppreſſion*, they hold out theſe acts as ſufficient reaſon to *lodge in their hands powers of abuſing, at will, a part of their fellow ſubjects* againſt whom they bear ſuch reſentment. Are *theſe ſentiments*, is this a *ſtate of things* which ought to be encouraged by a wiſe and patriotic government?"—(pp. 165, 166.)

What ſtranger to the real ſtate of things in Ireland could read this extract, without ſuppoſing that the Catholics in that country are the moſt inoffenſive people on earth; that they are oppreſſed not only by the government but alſo by their Proteſtant brethren, who, with impunity, may hunt and kill them like wild beaſts; that in all the civil wars and maſſacres which have ſo often deluged Ireland with blood, the Proteſtants have uniformly been the aggreſſors; and that this unprovoked perſecution of the Catholics, though it has continued for ages, was never carried on with ſuch relentleſs atrocity as under

under the reign of George III.? Yet what inhabitant of the Britiſh empire, whoſe mind is not clouded with prejudice and political rancour, can be ignorant that all this is the reverſe of truth; that, ſince the acceſſion of his preſent Majeſty, immunity after immunity has been granted to the Iriſh Catholics; that they enjoy the fulleſt toleration of their worſhip, with the liberty of teaching in ſchools, and taking Proteſtant ſcholars; that ſince the paſſing of the Iriſh act of the 33d of the king, they are eligible to *every employment, civil and military, in the ſtate*, except a very few of the higheſt; that they do *actually fill many of theſe employments*; and that they have riſen in rebellion becauſe they cannot be legiſlators, or enjoy the offices of lord lieutenant, lord high chancellor, &c. &c. *but upon the ſame conditions with their fellow ſubjects of the eſtabliſhed church?* That this conduct has occaſioned much animoſity of the Proteſtants againſt the leaders of the rebellious Catholics, can hardly be doubted, and needs not ſurely excite wonder; for an equality of privileges with their fellow ſubjects will not ſatisfy the Catholics of Ireland! They demand for themſelves an *excluſive* privilege to ſit and vote in the two houſes of parliament, and to fill the higheſt offices in the empire, without taking thoſe TEST OATHS of their allegiance to the conſtitution in church and ſtate, which our anceſtors thought neceſſary for the ſecurity of both; which every Proteſtant in the empire is now obliged to ſwear, before he can become a ſenator, or fill any of the higher employments under the government; and which, for attempting to ſet aſide, a king, otherwiſe patriotic, was juſtly deprived of his crown. Can ſuch arrogance in the Catholics, followed by rebellion, fail to excite the animoſity of Proteſtants? and is ſquire Mill certain that no animoſity rankles in the breaſts of the Catholics againſt the Proteſtants? or does he really imagine that Catholic animoſity, becauſe it proceeds from the prejudices of an intolerant religion, is entitled to the reſpect of thoſe whom it conſigns to death and damnation?

In the ſecond ſection of this chapter, the author conſiders the effects of the reformation on the internal ſituation of the principal ſtates of Chriſtendom, and on the external ſituation of the ſtates of Europe with regard to each other. He begins with the Proteſtant countries, and, with exultation characteriſtic of a modern French philoſopher, obſerves that

"The immenſe poſſeſſions of the clergy, as well ſecular as regular, are placed at the diſpoſal of governments. Theſe, in general, wiſely profit by this good fortune; pay their debts, fill their coffers, apply large portions of the newly-gotten wealth to uſeful eſtabliſhments; to ſchools, univerſities, hoſpitals, houſes for the rearing

of

of orphans, and for the reception and maintenance of old ſervants of the ſtate; uſes by which theſe poſſeſſions are reſtored to their original deſtination; and, finally, thoſe governments place themſelves in a condition to ſupport wars, in which the exiſting criſis muſt infallibly involve them."—(pp. 173, 174.)

This immoral policy of relieving the wants of the ſtate by confiſcating the property of *one claſs* of citizens, Mr. Mill is ſo far from condemning, that, with a modeſty peculiar to himſelf, he pronounces "Mr. Burke to have been perfectly frantic" when he poured the torrent of his indignant eloquence on the conſtituent aſſembly of France, for appropriating, to the purpoſes of the revolution, the property of the French church! Yet it is certain, that if one claſs or order of citizens may be robbed of its property for any purpoſe, however patriotic, every other order of citizens may be robbed in the ſame manner, and for ſimilar purpoſes. If the *tiers etât*, when it had declared itſelf the National Aſſembly, had a *right* to diſpoſe of the lands and tithes of the *clergy*, it had an equal right to diſpoſe of the lands of the *nobles*; and had the nobles and clergy declared themſelves the National Aſſembly, they would have had the very ſame right to diſpoſe of the property of the *tiers etât*. All property, except perhaps the means of ſubſiſtence acquired by individual labour, is held by the very ſame tenure—the law of the country in which it is ſituated, or the law of nations; and whilſt the Biſhop of Durham, for inſtance, has the very ſame right to the rents of the lands of his ſee as the Duke of Northumberland has to the rents of his eſtates, the rector of the pariſh has the ſame right to his tithes as Mr. Mill, or any other ſquire, has to the rents of his paternal acres. No man has a *natural* right to *bequeath* his poſſeſſions to any individual; and the ſame law which regulates the ſucceſſion of eſtates held by laymen, regulates the ſucceſſion of eſtates held by eccleſiaſtics, who are, in fact, the oldeſt freeholders in exiſtence. No principle, therefore, can be conceived from which an apology could be framed for applying, to the exigencies of a ſtate, the property of the church, which would not apply equally to the property of peers and ſquires. All orders of men are indeed bound to contribute to the exigencies of the ſtate; but without the groſſeſt violation of eternal juſtice *no one order* can be ruined merely to remove the burden from the *other orders*. The conduct of Henry VIII. and of many other princes, at the æra of the reformation, was, in many reſpects, extremely iniquitous, as has ſince been the conduct of the revolutionary governments of France; and the coolneſs with which Villers obſerves that "governments place themſelves in a condition to ſupport wars,"

wars," by plundering an order of men whom they are bound to protect, would excite laughter, were not every inclination to laugh ſuppreſſed by indignation at ſuch deliberate injuſtice, taught under the guiſe of philoſophy.

The plunder of the church, however, is not the only internal benefit which the principal ſtates profeſſing Chriſtianity have reaped from the reformation.

"The French revolution may be conſidered," ſays the author, "as a remote but neceſſary conſequence of the *reformation*, of which the republic of the United Provinces was an immediate conſequence, and that of America, one leſs remote from our times"!—(p. 191.)

All this may be very true; but we are rather inclined to attribute the republic of the United Provinces, together with the French and American revolutions, to the ſtructure of *Noah's ark*; for had that veſſel been inſufficient, and foundered in the flood, there would have been neither Dutch, French, nor Americans, to rebel againſt their ſovereigns.

The author conſiders particularly the effects of the reformation on the internal ſtate of Germany, Denmark, Sweden, Switzerland, Geneva, Holland, England, and the United States of America. In his account of Germany, he gives a ſhort ſketch of the hiſtory of Pruſſia, and its rapid progreſs to that commanding aſpect which it has for ſome time held among the powers of Europe. But we muſt refer to the work itſelf for what he ſays of the internal ſtate of all theſe countries, except our own, for the improvement of which Mr. Mill has condeſcended to make M. Villers ſpeak Engliſh. There are, indeed, ſome things ſaid of Pruſſia ſo very extraordinary, that, as the detail will occupy but a few lines, we ſhall give it to our readers, before we enter on the ſtate of England.

"That power [Pruſſia] has preſerved, during its progreſs, the character aſcribed above to all the Proteſtant ſtates; a high degree of public ſpirit, a fervent patriotiſm, a ſtrong *reciprocal attachment* between the *prince* and the *people*, a ſpirit of liberty and *genuine republicaniſm*, which extends from the *throne* to the meaneſt of the people"!—(p. 206.)

This diſcovery of a nation of genuine *republicans* ſtrongly attached to their *monarch*, who is himſelf a genuine *republican*, and yet rules over the nation with *deſpotic ſway*, belongs excluſively to the author, if his words have been properly rendered by the tranſlator, a fact, indeed, of which we confeſs that we are ſomewhat doubtful. But the diſcoveries which Mr. Mill has made reſpecting Pruſſia are not leſs ſingular than thoſe of Villers.

"Pruſſia,"

"Prussia," says he, "has neither FRONTIERS nor CENTRE"!—"The celebrity of Prussia has been altogether owing to the personal character of its sovereigns. It wants some *important acquisitions*, as those of HANOVER and the *Netherlands*, to make it a completely balancing power in Europe"!—(p. 207.)

These acquisitions it may unquestionably make with as much justice as one order of citizens in the same states may plunder another, for the purpose of enabling that state to support foreign wars; which our two philosophers deem a masterly stroke in politics!

The account given by our author of the consequences of the reformation on the internal state of England is, in general, correct. He betrays, indeed, the rancour of a Frenchman, when he styles the character of its inhabitants "gloomy and inflexible;" and nothing but ignorance of our national history could have permitted him to say, that, in the reign of Henry VIII. "the decided *Protestants*, as well as the Catholics, became sworn enemies of the *Episcopalians*, and of the government which supported them." During that reign, and for some years after its conclusion, there were in England no sworn enemies to episcopacy; nor was any other form of church government thought of by any party in the kingdom. It is very true that many of the Protestants who fled from the persecution of *Mary* brought back, from Switzerland and Geneva, opinions, respecting both civil and ecclesiastical polity, very different from those that they had carried abroad with them; but there was certainly no great number of either Anabaptists or Calvinists in England during the *first* years of the reign of Elizabeth. He is likewise mistaken when he says that Charles I. "by establishing episcopacy in Scotland, drove the inhabitants of that kingdom into open rebellion;" for episcopacy had been completely established by James, after it had, alternately with Presbyterianism, been the *form* of church government from the very commencement of the reformation. It was by wresting from some of the avaricious nobles part of the property of the church, of which they had illegally got possession, and by introducing the use of a *liturgy* in public worship, together with the *surplice*, which all clergymen were enjoined to wear when reading prayers, that the unfortunate Charles alienated the affection of his Scottish subjects, and excited that rebellion which at last brought himself to the block.

Of the objects of the various parties which, in that disastrous reign, divided the nation, M. Villers, however, seems to have very just notions; though his translator says that "he has allowed himself to be entirely misled by Hume." He therefore

fore propoſes to correct him by an extract from Millar's Hiſtorical View of the Engliſh Government; though it muſt be obvious, to every reader of common ſenſe, that Millar had no better means than Hume of making himſelf acquainted with the tranſactions of the reign of Charles I., or with the motives which influenced the various political leaders. It is, therefore, neceſſary, before we give implicit credit to either of theſe writers in oppoſition to the other, to conſult *their authorities*, and to conſider, impartially, which of them was under the ſtrongeſt temptation to pervert facts, to ſerve his own purpoſe: but theſe are enquiries into which we have neither leiſure nor room to enter. We feel it, however, to be our duty to inform the reader, that the extract from Millar's work is unfairly made; that Mr. Mill omits whatever has the ſmalleſt tendency to extenuate ſuch faults in the conduct of the ſovereign as both he and Millar agree in condemning; and that, to ſerve the cauſe of *modern* Whiggiſm, he ſcruples not to tag to the firſt clauſe of a ſentence the concluſion of another, from which, in the work quoted, it is ſeparated by many pages! Of this mode of quotation the following contraſt exhibits a ſpecimen which is perhaps without a parallel:

MILL, p. 233.

"The firſt fifteen years of the reign of Charles preſented nearly the ſame view of political parties which had occurred in the reign of his father; the king eagerly demanding ſupplies; threatening that unleſs his demands are complied with, he muſt have recourſe to other methods of procuring money; and declaring that, as the exiſtence of parliaments depends entirely upon his will, they muſt expect, according to their behaviour, either to be continued or laid aſide. Parliament, on the other hand, with inflexible reſolution, inſiſting upon the previous redreſs of grievances; its members impriſoned, and called to account for their behaviour in that aſſembly; repeated diſſolutions of parliament, for its perſeverance in refuſing to grant the ſums demanded; and each diſſolution followed

MILLAR, vol. iii. p. 178.

"The firſt fifteen years of the reign of Charles preſented nearly the ſame view of political parties which had occurred in the reign of his father, *and particularly the ſame objects of contention between the Houſe of Commons and the ſovereign.*"

M. Millar proceeds through pp. 179, 180, 181, 182, 183, 184, 185, to ſtate what theſe objects were, and in what reſpects they differed from the objects of contention between James and his parliaments. He obſerves that Charles had imbibed the arbitrary principles of his father, which, by his greater capacity, and more decorous deportment, he was better qualified to carry into effect. He acknowledges, however, that the abuſes complained

followed by the arbitrary exaction of loans and benevolences, and by such other expedients as the crown could put in practice for procuring money."

plained of by parliament were of no great magnitude, and that the king was a man of private virtue. He admits, too, that the war with Spain, which the Commons refused to support, was a measure of their own recommendation, apologizing, in his way, for their desertion of their sovereign in such circumstances; and then proceeds in pp. 185, 186:

"*After the House of Commons had granted two subsidies, which Charles regarded as very inadequate to his necessities, they proceeded to examine the mismanagement of the revenue, and the unreasonable indulgence and favour shewn by the Crown to Popish recusants.*

"*The principal transactions in the two first parliaments of Charles present nearly the same general aspect of the controversy between the Crown and the people which had occurred in the reign of his father;* the king eagerly demanding supplies; threatening that, unless his demands are complied with, he must have recourse to other methods of procuring money," &c.

Is the man who quotes in this manner the words of an English author, whose work is in the hands of every body, entitled to credit, when he professes to be translating the work of a foreigner?

The Catholic countries, into the internal state of which, as affected by the reformation, the author more particularly enquires, are Spain, France, Italy, Poland, and Russia; but he has brought to light nothing with which every Englishman of education is not already acquainted, whilst he speaks with an impartiality that does him honour of the virtues of Louis XVI. and of the horrors of the French revolution. He is, however, unquestionably mistaken, when he says, that, if Francis the First had established in his dominions the religion of

of Geneva, "the Catholics, who might have desired to continue such, would have enjoyed the free exercise of *their* religion." The principles of toleration were, at that period, as far from being admitted by Protestants as by Papists; and the apostle of Geneva was perhaps the most intolerant of all the reformers, as appears from his burning Servetus at a stake. The first valuable work on toleration, of which we have any knowledge, was published in England, during the grand rebellion, by the celebrated Dr. Jeremy Taylor, under the quaint title of the *Liberty of Prophesying*; and we are not sure that a less exceptionable work on the subject will even yet be readily found.

On the effects of the reformation on the external situation of the states of Europe, in regard to one another, the author advances little that is new, and nothing that is severely reprehensible. That the reformation contributed to check the enormous power of the House of Austria, is known to every man; but we do not consider it as being the sole or even the chief source of what, in modern politics, is called *the balance of power*. The necessity of putting a stop to the encroachments of Austria was felt before the reformation. Austria chose to support the Catholic church; the reformers, as individuals, could not but wish the downfall of that power; this was perceived by many of the princes of Germany, who, therefore, attached themselves to the cause of the reformation; and it is perhaps true, that a desire to maintain the balance of power contributed more to the progress of the reformation than the reformation contributed to the balance of power.

It appears, from a note on page 276, that, in the opinion of Mr. Mill, the principles of liberty can arrive at maturity only in a republic; but we trust that our readers are already too well acquainted with him to admit his *dicta* as oracular. He appeals to Holland in proof of his assertion: but "in a government altogether republican, such as was that of HOLLAND, where there is no magistrate so eminent as to give *jealousy to the state*, there is no danger in entrusting the magistrates with large *discretionary powers*; and though many advantages result from such powers, in preserving peace and order, yet they lay a considerable *restraint on men's actions*, and make every private citizen pay a great respect to the government." —*Hume's Essay on the Liberty of the Press.*

In the first section of the concluding chapter of this work the author treats, in a manner both pleasing and masterly, of the effects of the reformation on the liberty of thought; on the study of religion, and those branches of literature immediately subservient to it; on philosophy, and the moral and

 polit cal

political ſciences; on the phyſical and mathematical ſciences; on the belles lettres, and modern languages; and on the fine arts. That the arts of painting and ſculpture have been moſt ſucceſsfully cultivated in Catholic countries is univerſally known, and very ſufficient reaſons are here aſſigned why the caſe muſt have been ſo; but M. Villers proves with the force of demonſtration, that the great ſeparation from the church of Rome has been friendly to the cultivation of ſcience, and of every other art, whether conſidered as liberal or uſeful.

"It was indeed impoſſible," as he obſerves, "that the reformation, the child of reviving knowledge, ſhould not be favourable to its progreſs. But this offspring of knowledge was conceived in an age ſtill ignorant, in a world as yet in a ſtate of chaos, where a multitude of oppoſite principles fermented. Abandoned to all the paſſions which then prevailed, and receiving often bad external forms, by the ignorance or ſuperſtition [he might have added or enthuſiaſm] even of thoſe who contributed to its eſtabliſhment, the reformation, the original tendency of which was purely good, has become the ſource of many evils. The good which it ought to have produced was the effect of the ſpirit which formed its eſſence; the evils with which it was the occaſion, depended for the moſt part on the incidents with which it was accompanied, on the oppoſition raiſed to it, and the extraneous motives with which it was aſſociated. We ought then to conſider two things, which can never, with propriety, be confounded together; the one, the moral impulſe primarily given by the reformation; the other, the convulſion which reſulted from it, when with that primary impulſe were joined ſo many others, by which it was modified and perverted."—(p. 286.)

As the moral impulſe is the object of the author's conſideration in the firſt ſection, ſo is the convulſion here ſpoken of, his object in the ſecond. In perſpicuous language, he enumerates thoſe frightful evils and diſaſters, thoſe long and bloody wars, which accompanied and followed the reformation; and candidly admits that theſe, together with the intricate, and now unintereſting, controverſies which were agitated among the reformers themſelves, as well as between the reformers and the Catholics, turned for a time the courſe of ſcience backwards.

"But after the conflagration was at an end, the ſolid advantages were reaped, which we owe to it, in the better direction, the new activity, the freedom which it gave to the human mind, and in the removal of thoſe vaſt obſtacles which obſtructed its path, and invincibly impeded its progreſs.

"Beſides, I aſk—was it the reformation which called the monarchs and people to battle? The reformation, in itſelf, was nothing but the act by which reaſon declared itſelf emancipated from the yoke of arbitrary authority; an emancipation, which was nothing but a natural and neceſſary conſequence of the reſtoration of learning.

The object was to preſent to Chriſtians the Goſpel in its purity, and obtain deliverance from the exorbitant pretenſions of the Popes. The opponents of this reformation were ſufficiently enraged, ſufficiently wicked, to ſeek to extinguiſh it in the blood of its promoters. They alone are guilty of all the evils which reſulted from it. The terrible efforts made to deſtroy the reformation, only prove, to every man who is capable of eſtimating the event, how neceſſary it was."—(p. 357.)

This diſtinction is unqueſtionably juſt. The reformers were not anſwerable, in any degree, for the evils occaſioned by their attempts to reſtore the Chriſtian religion to its priſtine purity; and though Luther has been often accuſed of irraſcibility of temper, and inſolence to his ſuperiors, calculated only to provoke perſecution, ſuch was the genius of the age in which he lived, that it may be doubted, whether a different conduct would have rouſed the nations from their long continued torpor. Eraſmus was perhaps as thoroughly convinced as Luther, of the groſs corruptions of the church of Rome, and had repeatedly attacked the monks with the weapons of wit; but wit ſuch as his could produce but feeble effects in an age of barbariſm. It muſt not, however, be concealed, on the other hand, that the mild and learned Melancthon dreaded the conſequences of Luther's violence ſo much, that he adviſed his aged mother, when ſhe conſulted him, to remain in the communion of the church of Rome, whilſt he often regretted the total overthrow of the hierarchy, and ſometimes expreſſed a wiſh, that a regulated ſupremacy might be continued to the Pope, becauſe he thought the Proteſtant church in danger of falling into anarchy.

To the perſecutions occaſioned by the reformation, the author attributes the origin of the ſecret ſocieties of *Freemaſons*, *Roſicrucians*, and *Myſtics*, which were afterwards followed by the *Illuminati*.

"If the order of Freemaſons did not then receive its birth, that is to ſay, about the end of the ſixteenth or the beginning of the ſeventeenth century, it received at that time new modifications at leaſt, and became more extenſive. No documents have yet been found, entirely free from objection, in which formal mention is made of it before the year 1610. A ſtrange mixture of ſome pretended aphoriſms of Hermes, Pythagoras, and Plato, adjuſted to the Hebrew text of the books of the Old Teſtament, and of thoſe of ſome Rabbins, had renewed the Jewiſh reveries, known under the title of *Cabbaliſm*. The pupils of this obſcure doctrine, called alſo by them the Hermetical, and Pythagorean philoſophy, &c. pretended to find in it the principles of univerſal ſcience and wiſdom. Reuchlin, Zarri, Agrippa, reduced it to ſome form in the ſixteenth century. Cardan and others joined to it judicial aſtrology. The famous

Swiſs, Theophraſtus Bombaſtus de Hohenheim, better known under the title of Paracelſus, a laborious chemiſt, united his ſcience to Cabbaliſm, and pretended to penetrate all the ſecrets of God and nature, which, according to him, were [are] the ſame thing. Then followed the order of the Roſicrucians, which, in ſpite of the impoſing hiſtory of its pretended founder, Roſencreutz, his burial, and the roſe ſurmounted with a croſs, which Luther bore in his ſeal, owes, in all probability, its origin to the theologian of Wirtemberg, Valentine Andrea, who contributed his endeavours with good intentions, and afterwards withdrew them."—(p. 366, &c.)

In the courſe of this detail, M. Villers throws out ſome judicious reflections on the uſes which, in Catholic countries, have been made of the wealth of the church.

"How often," ſays he, "has literary merit been rewarded by our kings with a biſhopric; how many men of letters, by means of a priory, or a benefice, have lived in France above dependence, and been enabled to devote themſelves to labours which have enlightened and honoured the nation! Under the modeſt title of Abbé, and with no other diſtinction than the tonſure, they became in reality the prieſts of the temple of ſcience. From Aujet to the author of Anacharſis, what honour and glory have been derived to the title of Abbé! It has been given to a multitude of eminent men, who probably would have remained obſcure and inactive, without that portion of the wealth of the church by which they were animated, and enabled, with minds free from care, and at eaſe, to purſue their important labours.

"The revolution has, among us, dried up this productive ſpring, which might have been rendered ſo uſeful to the progreſs of knowledge. Several Proteſtant ſtates have preſerved ſome means for the encouragement of learning. In Sweden and England, ſome eccleſiaſtical dignities remain, which the ſovereigns generally give to men reſpectable for their knowledge. More than one archbiſhop of Upſal or York, more than one biſhop of Abo or Cheſter, &c. ſtand high in the ranks of literature."—(pp. 394, 395.)

Mr. Mill, who, in a preceding note, tells us that he is a Scotchman, and prefers the ſuperficial theories, metaphyſical and political, which chiefly engage attention in the univerſities of his own country, to the claſſical learning and ſound ſcience of the Engliſh univerſities,* thinks "it probable that M. Villers overrates the effects of the eccleſiaſtical riches, in England, in encouraging literature."

"No

* How little he is acquainted with the Engliſh univerſities, is apparent from his permitting the author to ſay, without animadverſion, that "during the laſt three centuries, England *founded three univerſities.*"—(p. 329.)

"No perſon," he ſays, "who wiſhes to ſpeak the truth, will ſay, that literary qualifications, upon the whole, have the principal influence, or any thing like the principal influence, in regulating the appointments of the church: and it is certainly the opinion of very few people in England, that literature is much promoted by the application of them."

Whether literary qualifications *ought* to have the *principal* influence in regulating what he calls the appointments of the church, may reaſonably be queſtioned. The higheſt appointment is to a biſhopric; but when the office of a biſhop is duly conſidered, it will be found, that good ſenſe, ſound principles, unaffected piety, and zeal tempered by prudence, are qualifications, for filling it with propriety, more requiſite than all the learning of England united to all the metaphyſics of Scotland. That true learning is a very important qualification cannot be denied; and "no perſon, who wiſhes to ſpeak the truth, will ſay" that it has not had its *due* influence, when he reflects, that, though the rank of the Archbiſhop of Canterbury is, after the princes of the blood, the higheſt in the kingdom, the ſee of Canterbury has, ſince the reformation, been but once filled by a prelate of noble birth! What does Mr. Mill think were the qualifications that recommended to that high dignity ſuch men as Tillotſon, and Jenniſon, and Wake, and Potter, and Herring, and Secker, and Moore? What were the qualifications that recommended to the ſee of London ſuch biſhops as Robinſon, and Gibſon, and Sherlock, and Lowth, (living prelates muſt not be mentioned); or to that of Glouceſter, Fowler, and Johnſon, and Warburton, and Halifax?

"But," continues our learned ſquire, "if we conſider the great proportion which churchmen bear to all the well-educated people in the country, the great advantages which their ſituation, above that of almoſt any other claſs of men, affords for the proſecution of learning, and the *ſmall proportion* which the works of churchmen bear among the literary productions of England, we ſhall be pretty ſtrongly confirmed in the ſame opinion."

Shall we indeed? Then we muſt either be very little converſant with the literary productions of England, or have a ſtrong inclination to be confirmed in any opinion hoſtile to the eſtabliſhed church. This writer probably does not know that the profeſſors in our univerſities, the tutors in our colleges, and the maſters of our ſchools, are moſtly *churchmen*, as he calls them; but it is difficult to conceive how he could hazard ſuch an aſſertion as this, if he be accuſtomed to read regularly any one of our periodical reviews. Much to their credit, the Engliſh clergy in general employ their literary leiſure in ſtudies intimately connected with their profeſſion; and it is not perhaps

too much to say, that in the Overtonian controversy alone they have displayed more theological learning than, if Dr. Campbell's translation of the gospels, and Dr. Macknight's works be excepted, has issued from the Scottish press for half a century.

We mean not, by this, the slightest reflection on the church of Scotland. The clergy of that church are each the minister of a parish; neither pluralities nor curates are allowed in Scotland; and he who has the care of a parish, and conscientiously performs his duty, can have little leisure for learned labours. The composition of sermons is all that such a man can honestly wish to excel in; and from Scotland we have received many volumes of sermons to which it will not be easy to find any thing superior: but it is not in sermons composed for popular instruction, that we are to look for erudition, which would there indeed be much out of place.

Mr. Mill, equally discontented with the civil and the ecclesiastical government of England, immediately adds:

"It has not certainly for a good many years past been the system of *government* to encourage literature. This has not been the spirit of the men at the head of affairs."

If this be true, how pure as well as able must have been the measures of the men at the head of affairs for a good many years past; for never, surely, were public measures more generally approved by men of sound learning. But we must return from Mr. Mill to M. Villers, who concludes his *Essay on the Spirit and Influence of the Reformation of Luther* with the following words, which he is much better entitled to employ than his translator.

"It has been my intention to disguise neither the good nor the evil produced by the reformation. I have only endeavoured to prove, that after every thing has been compensated, and the final balance struck, the effects of that revolution present a surplus of good to the human race; and that on the whole it ought to be ranked among those important events which have most powerfully contributed to the progress of civilization and knowledge, not only in Europe, but in all the parts of the earth to which the Europeans have carried their improvement. I have also considered myself at liberty to express myself with all the freedom of an historian, who, if it were possible, ought to belong to no age or country: encouraging myself by this reflection, that no prejudice had admission into the sanctuary of the sciences; and that an illustrious society, endowed with the spirit of philosophy so far as to choose this subject, and to call for the truth, was undoubtedly disposed to hear it."

We have now taken as comprehensive a view of this essay on the reformation, as our limits will admit of; and have discovered in

in it some things entitled to praise, and many deserving of censure. The appendix, called a Sketch of the History of the Church, is unworthy of notice. Though it seems evident that M. Villers is no Christian, and it may admit of doubt whether he be such a Theist as acknowledges the moral government of God, yet, in relating the *facts* which occur in the essay itself, he has generally written with laudable impartiality; but in the appendix this virtue deserts him. He says, that "the mythology of paganism was *calculated* for the infancy of the world;" that "Jesus carried away the disciples of John, and that the *other prophets* were silenced;" that Paul "introduced *new ideas* and *new prospects*" into the Christian religion; that the assembly of the apostles and elders, which was held at Jerusalem, and has been commonly called the first council, "lasted till *the end of the Hebrew commonwealth*, when that event dispersed it;" and that "the apostle John *fled* from the persecution under Domitian, and *took refuge* in Patmos!" The first of these positions can be admitted by no consistent Theist; and there is surely no man, who has read the New Testament with any degree of attention, who does not know that all the rest are palpable falsehoods. During our Saviour's sojourning on earth, there were *no other* prophets than John; Paul preached salvation through the cross of Christ, which Christ himself had preached before him; there is no evidence that the assembly of apostles and elders lasted *one month*, and it was certainly dispersed long before the destruction of Jerusalem; and we have the testimony of St. John himself, that he did *not* take refuge in Patmos, but was there "for the *word of God*, and for the *testimony* of Jesus Christ," which surely implies that he was *banished* to Patmos.

That the man who could thus falsify the New Testament, which is in the hands of every body, should represent the government of the church, from the death of Christ to the conversion of Constantine, as *democratical*; that he should affirm, that Jesus Christ revealed nothing, but "only sanctioned and verified those seeds *naturally* sown in every heart;" that he should confound the symbol of faith, commonly called the *Apostles' Creed*, with the creed of Nicea, affirming, that the *former* was composed by the council which condemned the Arian heresy; and that he should represent Augustine of Hippo as occupied at first with the Donatists and Pelagians, and afterwards "engaged in the *refutation* of the system of *predestination*"—can excite no surprise: but it is surely surprising, that any man should have thought it worth his while to translate into English such a tissue of falsehood and absurdity.

We give Mr. Mill, however, great credit for employing his

leiſure hours in purſuits ſo different from thoſe which occupy the time of too many ſquires; and as he appears to be a young man of talents, from which much may be expected, we truſt that he will ſee the propriety, in any future publication, of cenſuring with leſs arrogance men of eſtabliſhed reputation, with whom he may feel himſelf compelled to differ in opinion. He may think very differently from Burke, without calling him *frantic*; from Robertſon, without ſaying that he is *ſuperficial*; and even from Hume, without ſuppoſing him influenced by a *rooted averſion* to *all* the beſt intereſts of mankind! His language, too, though for the moſt part perſpicuous and forcible, is not always correct. As we could not ſay that Mr. Mill was born *at* Scotland, we cannot ſay, with propriety, that Jeſus was born *at* Paleſtine. "The kings *of* France, *of* England, *of* Sweden, and *of* Denmark," is a phraſe which implies that France, England, Sweden, and Denmark, had *each* more kings than one. It ſhould have been, "the kings of France, England, Sweden," &c. "The *will* of *events*," is neither ſenſe nor Engliſh. We doubt whether the paſſages by *ſea* to India and America can with propriety be called *roads*. We ſay, indeed, "*About* the iſland are many roads, but only one harbour;" but we do not ſay, that "from the port of London there are many roads *to* the iſland." Like many of his countrymen, Mr. Mill writes *co*temporary, where an Engliſhman would have written *con*temporary, and very often confounds *would* and *ſhould*. But the following uſe of the word *has* for *did*, is much more extraordinary, as it is a violation of the principles of grammar. Speaking of the oppoſition made by the Catholics to the progreſs of learning, he ſays, "That oppoſition *has* not ſpeedily ceaſed in Auſtria, in Spain, in Italy," &c. It ſhould unqueſtionably be either "*did* not ſpeedily ceaſe," or "*has* not *yet* ceaſed." But we will purſue this ſubject no farther, and take leave of Mr. Mill, by declaring that, though he has diſplayed talents certainly reſpectable, he has, in our opinion, added very little to the ſtock of Britiſh knowledge, by tranſlating into Engliſh "the Eſſay of Charles Villers on the Spirit and Influence of the Reformation of Luther."

ART. CLXXIII. *The Hiſtory of the Anglo-Saxons. By Sharon Turner, F. A. S.*

[*Concluded from page* 508.]

MR. Turner's fifth book contains the hiſtory of the laws of our Saxon anceſtors, in nine chapters, under the following heads:—Homicide; Perſonal Injuries; Theft; Adultery;

Adultery; the Were and the Mund; their Borh, or Sureties; their Legal Tribunals; their Ordeals, and Legal Puniſhments; the Trial by Jury.

Mr. Turner obſerves, that the principle of pecuniary puniſhment pervades the laws of the Anglo-Saxons, and of all the German nations.

"Whether it aroſe," he ſays, "from the idea that the puniſhment of crime ſhould be attended with ſome benefit to the individual injured, or his family, or his lord; or whether, in their fierce diſpoſitions and warring habits, death was leſs dreaded as an evil than poverty; or whether the great were the authors of moſt of the crimes committed, and it was eaſier to make them reſponſible in their property than in their lives, we cannot at this diſtant æra decide."—(p. 296.)

The author gives a detailed account of the Anglo-Saxon ordeals of hot water and hot iron, from the laws of Ina, where the rules and ceremonials to be obſerved are minutely deſcribed. We muſt leave theſe to be collected from the work itſelf. The danger of theſe trials to the perſons who ſubmitted to them has generally been thought equal at leaſt to their abſurdity; but Mr. Turner combats this opinion.

The ordeal, however, was in every caſe a trial, and not a puniſhment. The moſt popular puniſhments were pecuniary mulcts; but as theſe were found, on many occaſions, ineffectual and uſeleſs, as they equally ſecured impunity to the rich who could afford to pay them, and to the poor who had nothing with which to pay them, other penalties were enacted. In ſome caſes we have impriſonment, outlawry, baniſhment, ſlavery, and tranſportation; in other caſes, whipping, branding, the pillory, amputation of limb, mutilation of noſe, ears, and lips, the eyes plucked out, the hair torn off, ſtoning and hanging." "Nations not civilized," our author obſerves, "will have barbarous puniſhments."—(334.)

With regard to the origin of that ineſtimable part of the Engliſh conſtitution, the trial by jury, it is well known that different opinions have been held. Mr. Turner, adhering to that line of conduct which he has preſcribed to himſelf, does not enter into controverſy on the ſubject, but confines himſelf to the ſtatement of ſuch facts as he finds authenticated by undoubted authority. It is not, he obſerves, conteſted that the inſtitution of a jury exiſted in the time of the conqueror. A curious document ſtill on record (Thorpe. Regiſt. Roffen. 32) reſpecting a diſpute between Gundulf, biſhop of Rocheſter, and Pichot, the ſheriff, puts the matter paſt diſpute. The queſtion was, whether ſome land belonged to the church or to the king. The king commanded that a ſhire-gemot, or meeting

of

of the county, ſhould be called to decide the diſpute. The meeting, through fear of the ſheriff, adjudged the land to be the king's.

"But as the biſhop of Bayeux," ſays the record, "who preſided at that placitum, did not believe them, he ordered that if they knew that what they ſaid was true, they ſhould chooſe twelve from among themſelves, who ſhould confirm with an oath what all had declared. But theſe twelve, when they had withdrawn to conſult, being haraſſed by the ſheriff through his meſſenger, returned and ſwore to the truth of what had been aſſerted."

By this verdict the land became the king's. But a monk aſſured the biſhop of Bayeux that they had ſworn a falſehood. The biſhop ſent for one of the twelve, who, with great contrition, confeſſed that he had forſworn himſelf. The man, too, on whoſe oath the twelve had ſworn theirs, made the ſame confeſſion. Twelve other men, "from the beſt in the county," were then called, who confirmed what the former had ſworn. But they were all adjudged to be forſworn, and were fined in three hundred pounds to the king. The church, of courſe, recovered the land.

We have, evidently, here the principle of a jury, which, the author thinks, may be traced to the earlieſt Anglo-Saxon times. It was a general cuſtom, among the Saxons, that a man was acquitted of certain crimes, if an appointed number of perſons came forward and ſwore that they believed him innocent. This was a jury in its rudeſt ſhape. Theſe men were literally *juratores*; and it is remarkable that, among the Saxons of the continent, in accuſations of any conſequence, the ſtated number of theſe *juratores* was twelve. In the laws of the Ripuarii we find that, in certain caſes, the oaths of no fewer than ſeventy-two perſons were neceſſary to an acquittal. It is not to be ſuppoſed that all theſe were witneſſes of the fact, or that they came forward with the wilful intention to perjure themſelves. Their deſcription muſt have been that of perſons who, after hearing and weighing the evidence and circumſtances of the caſe, affirmed, upon their deliberate oaths, that the perſon accuſed was innocent of the charge. And this was performing, as Mr. Turner obſerves, one of the moſt important functions of our modern juries.

The principle of acquittal by the peers of the accuſed is diſcoverable in the laws of Wihtræd, where a clerk is to be acquitted by four of his equals, and a *ceorliſc* man by four of his own rank. In the treaty between Alfred and Guthrun it is ſtill more apparent. "If any accuſe the king's thegn of manſlaughter, if he dare abſolve himſelf, let him do it by twelve king's thegns. If the accuſed be leſs than a king's thegn, let him

him abſolve himſelf by eleven of his equals, and one king's thegn." Here not only the legal number of the jury, but the principle of the peers, is clearly expreſſed. To the ſame purpoſe of proving that the eſſential elements of the Engliſh jury are all found in the practice of the Anglo-Saxons, the author produces much additional evidence, which we do not conceive it neceſſary to quote; but we ſhall give the concluding paragraph of the chapter.

"Upon the whole, it would ſeem that the cuſtom of letting the oaths of a certain number of men determine legal diſputes in favour of the perſon for whom they ſwore, was the origin of the Engliſh jury. It was an improvement on this ancient cuſtom, that the jurators were named by the court, inſtead of being ſelected by the parties. It was a further progreſs towards our preſent mode of jury, that the jurators were to hear the ſtatement of both parties before they gave their deciding *veredictum*, or oath of truth. While the ordeals were popular, the trials by jurators were little uſed; but as theſe blind appeals to heaven became unfaſhionable, the proceſs of the legal tribunals was more reſorted to, and juries became more frequent." (pp. 341, 342.)

The ſixth book of Mr. Turner's volume treats, in eight chapters, of the Poetry, Literature, Arts and Sciences, of the Anglo-Saxons. The firſt chapter contains remarks on the Latin poetry of Aldhelm; the ſecond on that of Bede; and the third on that of Boniface, Alcuin, and others. Theſe chapters furniſh abundant evidence of the author's learning and critical ſkill; but we do not judge it requiſite to give any extracts from them. The truth is, that the ſubject of them commands little intereſt; and we cannot help thinking that the ingenious hiſtorian has beſtowed on it much more attention than it deſerves. To thoſe who have leiſure and patience for the taſk, it may be gratifying to examine the laudable though rude and abortive attempts of our ignorant anceſtors to expreſs themſelves in the poliſhed language and harmonious verſification of ancient Rome. Of theſe attempts Mr. Turner has here produced very ample ſpecimens, the greater number of which he has taken the pains to accompany with tranſlations that do credit to his powers. But the poetry itſelf has little merit of any kind. It is barbarous, jejune, and perpetually diſgraced by the moſt puerile conceits.

The remaining chapters of the book are of more importance. In the fourth, on the vernacular poetry of the Anglo-Saxons, the author obſerves that the oldeſt ſpecimens of it ſeem not to have ſoared far above a particular kind of verſification. Yet even in this its moſt early ſtate, it is, by ſome marked circumſtances, diſtinguiſhed from proſe. One of theſe is the omiſſion of the little particles of ſpeech, thoſe *abbreviations* (as the author

author calls them, adopting the theory of Mr. Horne Tooke) of language and thought, which make our meaning more precisely expressed and more clearly apprehended. Analogous to this is another of its characteristics, which consists in a contraction of phrase, or in expressing the same idea in fewer words than prose, unless where amplification is sought as an ornament. A third is what has been called inversion, when words are placed in a different order from that which is supposed to be their natural construction. These three peculiarities will produce a style very different from that of prose; and when to them is added a peculiar collocation of the words in a peculiar rhythm, to which the sense must conform, the poetical versification of the nation is fixed, and its poetical *diction* for ever separated from prose. Its writers will then expatiate in search of those ornaments which rhetoricians have denominated *figures of thought*. Of *poetical conception*, in the Saxon poetry, the two most ancient and most universal figures are the paraphrase and the metaphor. It is probable, as Mr. Turner observes, that these are the earliest figures in the poetry of every nation. "In time, the metaphor becomes prolonged into the simile, and the paraphrase into the description. The combination of incident to form a story, the effusions of a cultivated sensibility, and all the other constituents of refined and elegant poetry, also succeed. But these belong to happier periods than those which we are now recording."—(p. 377.)

The oldest piece of Saxon poetry which has come down to us is a fragment of the song of Cædmon, inserted by Alfred in his translation of Bede. Cædmon was a monk, who exercised himself in religious poetry on scriptural subjects, and who died in 680.

The author gives very ample extracts from a singularly curious Anglo-Saxon poem, called Cædmon's Paraphrase. It was published by Junius as the work of the Cædmon mentioned above; though Hickes did not conceive it to be so old. It treats, however, of much the same subjects as occupied the muse of the ancient bard. The fall of the angels and the creation of the world; the history of Adam and Eve; of Cain and the deluge; of Abraham and Moses; of Nebuchadnezzar, and of Daniel; are sung in succession. On some of these topics, especially the first, it is impossible not to be forcibly impressed with the striking resemblance which subsists between Milton and this old Saxon bard. The similarity of thought is so strong, that, if there were any ground for believing our immortal poet to have been familiar with Saxon literature, we should feel very little hesitation in saying that the Paraphrase of Cædmon furnished the outline of Paradise Lost. From this extraordinary

poem

poem we regret that we cannot afford room for a longer ſpecimen than the following. Of the leader of the rebellious angels the poet ſays,

Then he words ſaid,
Darkened with iniquity,
That he *in the North part*
A home and high ſeat
Of heaven's kingdom
Would poſſeſs.

The poem then proceeds thus, in a ſtrain which is equally ſimple and ſublime.

Then was God angry,
And with the hoſt wroth,
That he before eſteemed
Illuſtrious and glorious.
He made for thoſe perfidious
An exiled home,
A work of retribution,
Hell's groans and hard hatreds.
Our Lord commanded the puniſhment-houſe
For the exiles to abide,
Deep, joyleſs,
The rulers of ſpirits.

When he it ready knew
With perpetual night foul
Sulphur including,
Over it full *fire*
And extenſive *cold*,
With ſmoke and red flame,
He commanded them over
The manſion, void of council,
To increaſe the terror-puniſhment.

They had provoked accuſation;
Grim againſt God gathered together,
To them was grim retribution come.
They ſaid that they the kingdom
With fierce mind would poſſeſs,
And ſo eaſily might.
Then the hope deceived,
After the governor,
The high King of heaven,
His hands upreared.
He purſued againſt the crowd;
Nor might the void of mind,
Vile againſt their Maker,
Enjoy might.
Their loftineſs of mind departed,
Their pride was diminiſhed.

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The ingenious author has enriched this chapter with several quotations from the poetical parts of the venerable Alfred's tranſlation of Boethius, and from a fragment which remains of an Anglo-Saxon poem on the hiſtory of Judith. But the moſt curious and intereſting ſpecimen of Saxon poetry now extant is contained in a MS. in the Cotton Library, Vitellius, A. 15. It may be called an Anglo-Saxon epic poem, and is probably the oldeſt work of the kind which exiſts in any of the vernacular languages of Europe. The ſubject of it is the attempt of Beowulf to wreck the *fæhthe* (or deadly feud) on Hrothgar, for a homicide which the latter had committed. It is very dramatic, being full of ſpeeches, interſperſed with much occaſional deſcription and ſentiment. The ingenious hiſtorian has quoted from it largely, and expreſſes a wiſh that it were given to the public, with a tranſlation and notes. In this wiſh we concur; and Mr. Turner, we hope, will excuſe us for ſuggeſting that few are better qualified to gratify it than himſelf.

The author confeſſes, with the ableſt judges of the ſubject, that the verſification of Anglo-Saxon poetry was modelled by rules which are but very imperfectly underſtood. It diſplays occaſional rhime and occaſional alliteration; and ſometimes the alliteration peculiar to the Welſh poetry; but none of theſe form its conſtituent character. It depends on no determinate number of ſyllables, nor on that marked attention to quantity which the learned Hickes ſuppoſed to be its chief diſtinction. The only principle of this verſification now diſcoverable is, in Mr. Turner's opinion, that the words were placed in a certain peculiar rhythm or cadence, of which he gives examples. This rhythm, however, it muſt be confeſſed, is not very palpable; at leaſt to thoſe who are not thoroughly familiar with Saxon poetry. The ſubject is certainly involved in a great degeee of obſcurity; but what follows is the reſult of the author's inveſtigations with reſpect to it.

"By this rhythm, by their inverſion of phraſe, by their tranſitions, by their omiſſions of particles, by their contractions of phraſe, and, above all, by their metaphors and perpetual periphraſis, their poetry ſeems to have been principally diſtinguiſhed."—(p. 417.)

The ſixth chapter of this book is on the general literature of the Anglo-Saxons, where the author preſents us with a pleaſing ſketch of their progreſſive advancement in the knowledge of letters and accumulation of books. The following remark is entitled to great attention.

"Many perſons in England are mentioned at this time by Bede as reading and ſtudying the Holy Scriptures. To a nation whoſe minds were ſo untutored in knowledge as the Anglo-Saxons, the Jewiſh and Chriſtian Scriptures muſt have been invaluable acceſſions. From

From theſe they would learn the moſt rational chronology of the earth, the moſt correct hiſtory of the early ſtates of the Eaſt, the moſt intelligent piety, the wiſeſt morality, and every ſtyle of literary compoſition. Perhaps no *other** collection of human writings can be ſelected which would ſo much intereſt and benefit a rude and ignorant people. We ſhall feel all their value and importance to our anceſtors, if we compare them with the Edda, in which the happieſt efforts of Northern genius are depoſited."—(pp. 419, 420.)

This chapter contains outlines of the lives of Aldhelm, Bede, Boniface, Eddius, Alcuin, and Elfric, who were the ableſt Anglo-Saxon ſcholars of their times.

In the ſeventh chapter of this book, Mr. Turner gives ſome accounts of the attainments of our Saxon anceſtors in the arts of architecture, muſic, and painting. Into his inveſtigation of theſe topics, our limits forbid us minutely to enter. But the following obſervations on the antiquity of the organ are at once ſo curious and ſo ſatisfactory, that we cannot prevail with ourſelves to omit them.

"The organ was in uſe among the Anglo-Saxons. Caſſiodorus and Fortunatus mention the word organ as a muſical inſtrument; but it has been thought to have been a collection of tubes blowed into by the human breath. Muratori has contended that the art of making organs like ours was known in the eighth century only to the Greeks; that the firſt organ in Europe was the one ſent to Pepin from Greece, in 756 †, and that it was in 826 that a Venetian prieſt, who had diſcovered the ſecret, brought it into France.

"A paſſage which I have obſerved in Aldhelm's poem, *De Laude Virginum*, entirely overthrows theſe theories; for he, who died in 709, and who never went to Greece, deſcribes them in a manner which ſhews that he was acquainted with great organs made on the ſame principle as our own.

> Maxima millenis auſcultans organa flabris,
> Mulceat auditum ventoſis follibus iſte,
> Quamvis auratis fulgeſcant cætera capſis.

This is literally, 'Liſtening to the greateſt organs with a thouſand blaſts, the ear is ſoothed by the windy bellows, while the reſt ſhines in the gilt cheſts.'

"Dunſtan, great in all the knowledge of his day, as well as in his ambition, is deſcribed to have made an organ of braſs pipes, elaborated by muſical meaſures, and filled with air from the bellows. About the ſame time we have the deſcription of an organ made

* The word *other* is here moſt improperly inſerted. It repreſents the Sacred Scriptures as a collection of writings merely human: an idea which, we are certain, is very abhorrent from the ſentiments of this reſpectable hiſtorian.

† This is not very accurately expreſſed: for Greece itſelf is in Europe. The author means, undoubtedly, the *weſtern* parts of Europe.

made in the church at Ramſey. 'The earl devoted thirty pounds to make the copper pipes of organs, which reſting with their openings in thick order on the ſpiral winding in the inſide, and being ſtruck on feaſt days with the ſtrong blaſt of bellows, emit a ſweet melody and a far-reſounding peal."—(pp. 446, 447.)

The laſt chapter of this book exhibits ſome notices concerning the ſcience of the Anglo-Saxons. The author juſtly obſerves that even the moſt enlightened nations of antiquity had not made much progreſs in any of the ſciences, except the mathematical. But during the Anglo-Saxon period, the whole of Chriſtian Europe was involved in one thick darkneſs; while the little knowledge which enlightened our hemiſphere was confined to the Mahometan kingdoms of Spain. Of the ſcience therefore of the Anglo-Saxons little more can be ſaid, than that certain individuals, ſuperior to their age, ſuch as Aldhelm, Bede, Alcuin, Scotus, and a few more, ſucceſſively aroſe, who, with laudable curioſity, endeavoured, amidſt all the diſcouragements of their ſituation, to learn what they could of what former ages had taught, and who generouſly diſſeminated what they thus acquired. In addition to the rules of Latin poetry and rhetoric, they chiefly ſtudied arithmetic and aſtronomy.

The geographical knowledge of our anceſtors muſt have been conſiderably improved by Adamnan's account of the viſit which he made to the Holy Land, and by Alfred's tranſlation, with maſterly improvements, of the general geography of Oroſius. Yet their notions of many parts of the globe were inconceivably abſurd. Two MSS. are preſerved in the Cotton Library, which ſhew the complexion of their geographical knowledge. The author's account of the contents of theſe MSS. cannot fail, we ſhould think, to amuſe his readers.

Mr. Turner's ſeventh book contains only two chapters. The firſt is a rapid hiſtorical view of the propagation of Chriſtianity among the Anglo-Saxons; where the author does ample juſtice to the piety and indefatigable zeal of Pope Gregory the great. The ſecond chapter ſimply exhibits to our view the Anglo-Saxon *Te Deum* and *Jubilate*, from MSS. preſerved in the Cotton Library. But we muſt haſten to take ſome curſory notice of Mr. Turner's laſt book, which treats of the Anglo-Saxon language.

This book conſiſts of three chapters, of which the firſt, "On the ſtructure and mechaniſm of the Anglo-Saxon language," is the moſt important. It commences with the following ſenſible obſervations.

"We have as yet witneſſed no people in the act of forming their language, and cannot, therefore, from experience, demonſtrate the ſimple

ſimple elements from which a language begins, nor the additional organization which it gradually receives. The languages of highly civilized people, which are thoſe that we are moſt converſant with, are in a ſtate very unlike their ancient tongues. Many words have been added to them from other languages; many have deviated into meanings very different from their primitive ſignifications; many have been ſo altered by the changes of pronunciation and orthography, as ſcarcely to bear any reſemblance to their ancient form. The abbreviations of language, which have been uſually called its articles, pronouns, conjunctions, prepoſitions, adverbs, and interjections; the inflections of its verbs, the declenſions of its nouns, and the very form of its ſyntax, have alſo undergone ſo many alterations from the caprice of human uſage, that it is impoſſible to diſcern any thing of the mechaniſm of a language but by aſcending from its preſent ſtate to its more ancient form."—(pp. 491,2.)

The author adopts the general principle of Mr. Horne Tooke, that the noun and the verb are the only *neceſſary* words of a language; and that all the reſt are formed from theſe. He queſtions, however, the propriety of diſmiſſing the terms *prepoſition, conjunction*, &c.; becauſe the words which have long been known by theſe names, though originally they may have been verbs, are not verbs at preſent. They have long been ſeparated from their verbal parents, and have become diſtinct parts of our grammatical ſyntax.

That the conjunctions, prepoſitions, adverbs and interjections of our language, have been formed from its nouns and verbs, Mr. H. Tooke has ſatisfactorily ſhewn; and the author believes that writer's aſſertion, that the articles and pronouns have the ſame ſource, to be equally well founded. The caſe of adjectives is ſtill more plain; ſo that nouns and verbs form the parent ſtock of all the reſt of language, and of theſe the noun preceded the verb.

The author proceeds to illuſtrate this theory, firſt in the caſe of adjectives, which he ſhews to be either participles, or nouns employed as adjectives, or nouns with ſome additional ſyllables: which ſyllables are, or have been, ſignificant words. Three of theſe ſyllables, moſt commonly uſed, are *lic*, which implies *ſimilitude*; *leas*, which denotes *diminution*; and *ſum*, which means a *degree* or *portion* of a thing The author farther remarks that *er*, the termination of the Saxon comparative implies *priority*; and that *eſt*, the mark of the ſuperlative, means *munificence* or *abundance*. So the ſyllable *tir*, which, prefixed to an adjective, makes it of the ſuperlative degree, means *ſupremacy* and *lordſhip*.

In ſome languages, as the Hebrew, the verbs are often nothing more than nouns without any alteration employed in a verbal ſenſe. Of this we have ſeveral examples in English;

as *love, hate, fear, hope,* &c. In the Anglo-Saxon few such verbs will be found. Its verbs are almoſt all in a ſtate of compoſition. They are nouns with a final ſyllable added; and this final ſyllable is a word expreſſive of motion, action, or poſſeſſion. Theſe ſyllables are *an, ian, gan;* of which *gan* appears to our author to be either the verb of motion, *to go,* or the verb *agan, to poſſeſs,* while *an* ſeems ſometimes the abbreviation of *anan, to give,* and ſometimes of *gaw* or *agan.* This will be better underſtood from a few examples, which are here arranged ſo as exactly to exhibit Mr. Turner's ideas.

Noun.	*Verb derived.*	*Verb analyſed.*
Dæl, *a part* -	Dælan, *to divide* -	Dæl-an, *to give a part.*
Bloſtm, *a flower* -	Bloſtmian, *to bloſſom* -	Bloſtm-agan, *to have a flower.*
Bæth, *a bath* -	Bæthian, *to waſh* -	Bæth-gan, *to go to the bath.*

After ſeveral other ingenious remarks, which we have not room to notice, Mr. Turner preſents us with a very curious table, for the purpoſe of ſhewing to what an extent the Anglo-Saxon language has been enriched, from a few of its moſt ſimple primitive terms. Thus from *hyge* or *hige,* mind or thought, have been formed, by derivation and compoſition, 29 words, which have all an evident relation to the root. From *mod,* the mind, have been formed 28. *Wit* or *gewit,* mind, genius, intellect, ſenſe, gives birth to 30; and *ge-thanc* or *ge-thonc,* mind, thought, or opinion, to an equal number. The ſecond chapter gives a view of the Anglo-Saxon ſubſtantive verb. It is a curious fact, that, in almoſt all languages, this verb diſplays, in its conjugation, a ſingular degree of irregularity, while ſome of its parts are derived from one root, and ſome from another. In the Saxon language it is compoſed of ſeveral different verbs. We can eaſily trace no fewer than five in its different inflections.

The concluding chapter of Mr. Turner's volume, though ſhort, is valuable. It contains ſome remarks on the copiouſneſs of the Anglo-Saxon language. This language, he obſerves, has been ſuppoſed a very rude and barren tongue, incapable of expreſſing any but the moſt ſimple and barbarous ideas. But, in truth, it is very copious and rich, embracing every ſubject of human thought. In the *technical* terms of ſuch arts and ſciences as have ſince been invented, or greatly improved, it muſt, of courſe, be deficient. But works of general literature might now be written in it with conſiderable preciſion, correctneſs, and elegance. It abounds in ſynonymes, or words which are generally conſidered as ſuch. It has 10 terms ſignificant of *man,* and as many of *woman.* The *mind* is denoted by 18 words; and perſons poſſeſſing power or authority

authority by no fewer than 28. The Saxons had a great many names for a ſhip; and to expreſs the Deity

"They uſed," ſays Mr. Turner, "more words and phraſes than I can recollect in any other language. Indeed the copiouſneſs of their language was receiving perpetual additions from the lays of their poets. I have already mentioned that the great features of their poetry were metaphor and periphraſis. On theſe they prided themſelves. To be fluent in theſe was the great object of their emulation; the great teſt of their merit. Hence Cædmon, in his account of the deluge, uſes *near* [nearly] 30 ſynonymous words and phraſes to expreſs the ark. They could not attain this deſired end without making new words and phraſes by new compounds; and moſt of theſe became naturalized in the language. The ſame zeal for novelty of expreſſion led them to borrow words from every other language which came within their reach."—(pp. 513, 514.)

But the ſtrongeſt proof of the copiouſneſs of the Saxon language may be drawn from the preſent ſtate of the Engliſh tongue. It is wonderful to remark what a vaſt proportion of our preſent ſpeech is purely of Saxon origin. This the author has ſhewn by a ſeries of quotations from Shakeſpeare, Milton, Cowley, the tranſlators of the Bible, Thomſon, Addiſon, Spencer, Locke, Pope, Young, Swift, Robertſon, Hume, Gibbon, and Johnſon. Yet even in theſe quotations, he remarks, we muſt not conclude that the words which are not Saxon could not be ſupplied from the Saxon. On the contrary, almoſt all of them could. This will not ſurpriſe us when we recollect how much of our ancient language has been laid aſide, and ſuffered to become obſolete. From obſervation, Mr. Turner is inclined to lay it down as a general principle, that one-fifth of the Anglo-Saxon language has ceaſed to be uſed in modern Engliſh. This loſs muſt, of courſe, be taken into account, when we eſtimate the copiouſneſs of our ancient language by conſidering how much of it our Engliſh authors exhibit.

ART. CLXXIV. *The Principles of Botany, and of Vegetable Phyſiology, tranſlated from the German of D. C. Willdenow.* 8vo. pp. 500. With 10 Plates. Price 10s. 6d. Blackwood, Edinburgh. Cadell and Davies, London. 1805.

THE number of years which have elapſed ſince the publication of the Philoſophia Botanica of Linnæus, added to the ſpirit with which the ſtudy of botany has been cultivated in the interval, has, although in a very ſlight degree, anti-

quated the abovementioned excellent work, on which too much praiſe can never be beſtowed. Notwithſtanding the induſtry and acuteneſs of Linnæus enabled him not only to ſketch out the outlines of botanic ſcience, but even to purſue the ſubject with conſiderable detail; yet the number of plants which have been diſcovered ſince his time, by the indefatigible exertions of his followers, and the greater minuteneſs (or, to ſpeak more properly, the ſubtlety) that has been introduced into the ſcience, have produced a few new diſtinctions among the parts of plants deſcribed and defined by Linnæus.

Chemiſtry alſo, and the phyſiology of plants, have, in the ſame period, been much ſtudied; and, particularly in the former ſcience, an outrageous deſire of novelty has been excited. This has, of neceſſity, tended to render obſolete the theories of the former botaniſts, on the uſes of the parts of vegetables, and on the proceſſes of their vegetation: and has of courſe rendered new elements of theſe branches of knowledge, in ſome degree, neceſſary. To provide for theſe deficiencies in the antient botany, and to ſtate the explanation of the phenomena of vegetable phyſiolology, on the principles of the modern French chemiſtry, are evidently the intention of the author, who had already edited a new and improved edition (namely, the third) of the Philoſophia Botanica of Linnæus. The preſent work, being in the vulgar tongue, is very properly confined to a popular explanation of the principal ſubjects, which are treated more ſcientifically (although ſometimes, in a more conciſe manner, with the haſty but expreſſive ſketch of a conſummate maſter) in the Latin work.

The diſpoſition of the preſent work is different from that of the original draught of Linnæus; and, notwithſtanding we are of opinion that, in ſome parts, improvements have been introduced, yet we muſt confeſs that, in many caſes, alterations have been made for the worſe. We frequently obſerve, as is indeed too common in German writers on ſcience, a want of thoſe introductory or connecting paragraphs which, by explaining to the ſtudent the cauſe of the tranſition, or the reaſons of the ſubſequent arrangement, materially aſſiſts his progreſs At this glaring defect in the work before us, we are the more aſtoniſhed, ſince the Philoſophia Botanica, both as it came from the hand of Linnæus, and even as altered by Willdenow himſelf, is remarkably clear in this reſpect; the ſeveral diviſions and ſubdiviſions being there diſtinctly marked, and reaſons alleged for every ſtep.

The introduction contains not only the definition of botany, of its object, of the manner of forming a herbarium, but alſo the definition of the terms uſed in deſcribing the outer ſurface

face of the different parts of plants, the various periods of vegetation, and the meaſures uſed in botany. The different kingdoms of nature are defined agreeably to the idea of Hedwig (although his name is not mentioned), by ſtating that foſſils have no genital organs, while plants and animals are furniſhed with them, and that thoſe of the former kingdom fall off before death, while thoſe of the latter remain during the exiſtence of the individual. Although this diſtinction, like all human attempts in claſſifying the works of the Deity, may not be entirely free from error in a few ſingular caſes, we cannot but eſteem it to be one of the beſt which has been offered.

We do not, however, think that this introduction was the proper place for defining the terms uſed in deſcribing the moſt common outward appearances of the ſeveral parts of plants: ſince, although many of theſe terms are neceſſarily common to ſeveral different parts, yet this is not univerſally the caſe, and, at any rate, the terminology was the moſt proper part in which to introduce theſe definitions. In like manner, the definition of the ſeveral periods of vegetation ſhould undoubtedly have been introduced at the commencement of the phyſiology, to which they more properly belong. But, in explaining "the meaſures uſed in botany," M. Willdenow has not taken the leaſt notice of the ſound and ſolid reaſons which induced Linnæus to uſe theſe approximations, rather than the artificial meaſures of different nations; viz. their commodiouſneſs, as being taken from the different parts of the human body, and their univerſality.

The terminology is the firſt diviſion of the principal work. To the kinds of ſtems are now added the ſhoot (ſurculus), which bears the leaves of moſſes, and the briſtle (ſeta), which bears only their fructification. But if the greateſt additions have been made to the parts denominated fulcra or props; of which no leſs than twenty-four are now enumerated, viz. ſtipulæ, ramentum, bractea, vagina, ſpatha, ochrea, aſcidium, ampulla, ligula, involucrum, volva, annulus, pileus, induſium, cirrhus, gemma, bulbus, propago, gongylus, glandula, ſpina, aculeus, ariſta, pilus—how ſome of theſe parts can with any propriety be denominated fulcra, we are unable to conceive, and we apprehend that ſome other generic term ought to be uſed for thoſe parts.

The mode of inflorescence is, we think, very properly conſidered immediately before the parts of fructification. In the latter, the nectarium is enumerated as one of the parts of the flower, inſtead of being looked upon as a part of the corolla; and we muſt confeſs that the author has taken much pains

pains to ſettle and define the ſeveral variations of this important part. The pappus of compound flowers is enumerated as a ſpecies of calyx. To the varieties of the pericarpium are added utriculus, ſamara, pepo, lomentum, and theca.

Claſſification ſucceeds terminology; and this is certainly the moſt imperfect part of the work. This is probably owing to the evident deſpondency of the author, as to the formation of a perfect ſyſtem. The criticiſms upon the ſeveral ſyſtems quoted are in general very juſt. The defects in the Linnæan ſyſtem are candidly acknowledged. Why the author did not exhibit the ſyſtem of Van Royen (which he praiſes), or that of Wachendorff, we cannot conceive; ſtill leſs, why he did not inſert that of Juſſieu, a ſyſtem which is not only nearly equally celebrated with that of Linnæus, but is by many botaniſts preferred to the artificial ſyſtem of the Swediſh naturaliſt. Profeſſor Willdenow, however, ſeems to be no admirer of natural ſyſtems; for even Linnæus's fragments of a natural ſyſtem are only ſlightly mentioned. The orders are much fewer in number, and very different in diſpoſition, from thoſe ſtated by Linnæus himſelf, or even from thoſe ſtated by the author, in his own edition of the Philoſophia Botanica.

Under the title of "Botanical Aphoriſms" Profeſſor Willdenow exhibits the principal rules for the formation of the genera; the diſtinguiſhing of the ſpecies, and varieties: together with the method of ſtudying the ſcience. And in the ſhort ſection on the nomenclature of plants, he abridges what Linnæus had ſaid reſpecting their names.

The phyſiology of vegetables is treated with conſiderable detail; and, as this is a part of the ſcience which is not uſually conſidered in elementary works on botany, ſo it will afford much uſeful information, even to thoſe who have made ſome progreſs in that ſtudy. We wiſh we could introduce ſome extracts from this part; but the limits to which we are confined forbid us to follow our inclination.

The account of the diſeaſes of plants will be equally new to moſt botaniſts. The diſeaſes are divided into two diviſions. The firſt compriſing ſuch as are brought on externally only, by accidents, &c. to which belong wounds, fractures, fiſſures, preternatural defoliations, hæmorrhage, mildew, honey-dew, rubigo, lepra, galls, folliculus carnoſus, contortions, warts, moles, ſquamations, and the bedeguar. The ſecond claſs is formed of ſuch as ariſe from an alteration in the ſtate of the ſap, and other internal affections deſtroying organization itſelf. Under which head, the author treats of chloroſis, icterus, anaſarca, phthiriaſis, verminatio, tabes, deliquium, ſuffocatio incrementi, exulceratio, carcinoma, necroſis, gangræna, uſ-

tilago, mutilatio, monſtroſitas, ſterilitas, and abortus. The remedies for theſe diſeaſes, where they admit of a cure, are pointed out; and the whole ſection will be of great uſe in gardening.

The ſeventh ſection treats of the hiſtory of plants; by which term the author means "a comprehenſive view of the influence of climate on vegetation, of the changes which plants moſt probably have ſuffered during the various revolutions this earth has undergone, of their diſſemination over the globe, of their migrations; and, laſtly, of the manner in which nature has provided for their preſervation." The information contained under this diviſion, will afford much ſatisfaction to the curious reader.

The hiſtory of the ſcience is the eighth and laſt ſection of the work. In it we have a ſhort account of the various authors in botany, and of their works, from the earlieſt time to the preſent.

Nine plates are annexed, which contain repreſentations of ſuch parts of plants as were moſt convenient for ſhewing the various parts defined in the terminology. Although ſome advantages are gained by thus taking the figures from particular plants, yet we think, upon the whole, that the method uſed by Linnæus and ſome others, of exhibiting the ſeveral varieties of each part of a plant altogether, is far preferable.

The tenth plate is filled with coloured patches, to exhibit to the eye the definition of the ſeveral terms uſed in deſcribing the colours of plants, in the manner of the *farben lexicons* (dictionaries of colours) uſual in Germany. A ſcale alſo is annexed as being "menſura trium unciarum," but of what foot is not ſaid; it is ſmaller than the Engliſh.

Upon the whole, we believe this to be one of the completeſt introductions to botany in our language. But we are ſorry to be obliged to add, that it is dreadfully diſfigured by the badneſs of the tranſlation. It is evident that the tranſlator has but a very limited knowledge of the German language. In p. 363, it is ſaid, that "flores ſemifloſculoſi, when they *grow mature*, have a very long germen;" but it is evident from the context, that in lieu of "grow mature," we ſhould read "become full." In ſome caſes, the tranſlation is totally contrary to the ſenſe required: of this we ſhall mention one inſtance. In p. 360 it is ſaid:

"Dianthus *Caryophyllus*, and Papaver *somniferum*, have been brought forward, as fair inſtances, to prove that full flowers may produce ſeeds. But this is a miſtake, a full flower having been taken for a double one. The laſt may bear ſeed but a full flower is totally incapable of it."

We

We ought to read that "a double flower has been taken for a full one; the former may bear ſeeds, but not the latter." In p. 174, we read twice in the compaſs of a few lines of a *polypetalous* calyx. In p. 438, Petiver is ſaid to have been a rich *grocer*, inſtead of an apothecary. It was alſo incumbent on the tranſlator, as a native of England, to correct the error (pardonable in a German author) of ſtating that Sherrard *founded* a botanical garden at *Eltham near Oxford*. In p. 111, it is ſaid of the lomentum that, "*like* the legume, it never burſts;" whereas we ought to read, *unlike* the legume. And in p. 135, we have no leſs than four whole lines repeated, to the great confuſion of the ſenſe. In Plate X. one of the colours is quoted "luteus," but in the text the ſame colour is called "aureus" only.

It is the peculiar vice of the Engliſh botaniſts to write a kind of mixt, or macaroni ſtyle, neither wholly Engliſh, nor wholly Latin. A practice which, in our judgment, deſerves the ſevereſt reprehenſion. The preſent work, as may be conceived from what we have ſaid of it, is written in this manner; but the practice here ſpoken of is carried to a ſtill greater height of abſurdity, ſince, although the work itſelf is principally in Engliſh, interlarded here and there with Latin terms, the index is entirely in Latin!

ART. CLXXV. *The Life and Pontificate of Leo X. By W. Roſcoe.*

[*Continued from page* 489.]

IN following the thread of Mr. Roſcoe's hiſtory, we are now arrived at the æra of the reformation. To his account of that moſt important event, the attention both of Proteſtants and of Catholics will naturally be directed with a lively intereſt. That any author endued with a candid mind ſhould ſatisfy the violent of either party, in his narrative of tranſactions which for a long ſeries of years excited the moſt rancorous animoſity throughout the whole extent of Chriſtendom, is not to be expected. A fair and liberal eſtimate of the conduct of thoſe who have ſignalized themſelves in the fierce encounters of theological controverſy is not calculated to pleaſe bigots of any denomination. At the applauſe of ſuch characters, however, Mr. R. does not appear to aim. He rather addreſſes himſelf to thoſe who are aware that the intrinſic value of the *principles* of the reformation is entirely independent of the perſonal character of their firſt aſſertors. If occaſional imperfections and inconſiſtencies occur in the proceedings of any of the early reformers, it is the duty of the hiſtorian faithfully to

to record, and impartially to comment upon them. Nothing is more detrimental to the best interests of mankind than the suppression of truth, from deference to names of high popularity; nor will any circumstance give to the friends of ancient abuses more advantage than the identifying the maintenance of a maxim of conduct with the defence of an individual character. What would be thought of the historian who should at the present day, imagine, that in order to prove the unreasonableness of the inhabitants of this country submitting to the papal jurisdiction in matters of divorce, it was expedient to deny that Henry VIII. was stimulated to the movement of this question, not by a love of justice, but by the incitement of lust. If, then, Luther was led to the perception of the right of all Christians, to regard the bible as the sole rule of faith—not by the cool deductions of tranquil investigation, but by the indignancy of his feelings on the fulmination of the threats of ecclesiastical tyranny—let the fact be conceded. The principle of religious freedom cannot on that account be impaired. If in his turn he was intolerant to those who differed from him, and treated them harshly and imperiously when he was vested with authority, let not this circumstance be disguised. It exhibits an affecting instance of the imperfection of human nature, and suggests the necessity of weighing actions and systems, not in the balance of authority, but in the scale of reason. It moreover teaches us not to regard the reformation as consummated by the labours of its authors and of its first assertors. These labourers effected much, it is true, and they consequently have a strong claim on our gratitude. But they did not complete the grand work of inculcating the pure doctrine of religious tolerance, even upon the thinking portion of the European community. In our own country, for instance, how long a period elapsed after the commencement of the reformation, before this doctrine, becoming a maxim of state, produced those wise and wholesome laws which enable all denominations of Christians to hold their religious assemblies in peace, and to worship God according to the dictates of their consciences, "none daring to make them afraid."

Mankind in general are principally indebted to the first reformers, not for any particular system of religious belief, or for any particular scheme of church discipline, but for their practical maintenance of the indefeasible right, which man enjoys, to religious freedom. This lesson was readily learnt, and was applied to cases which the first reformers by no means contemplated. The Prussian pastor, the English Episcopalian, the Scotch Presbyterian, the Independent, the Methodist, all unite in praise of Luther and the reformation. But if they

reflect in the slightest degree upon the grounds and reasons of this praise, they will not find them in the constitution of their several churches (for only one of these churches was constituted by Luther), but in the liberty which in consequence of his meritorious exertions they respectively enjoy of constituting such form of ecclesiastical government as may appear to them best calculated to promote the interests of piety and virtue. We have thought it expedient to make these observations, because we have remarked, that, even in modern times, popish disputants have imagined that they have gained a notable advantage by detecting the weak points which are to be found in the conduct of Luther and his associates; while zealous Protestants have contended almost for their impeccability, as if the cause of truth was not independent of human frailty. Alas! history is not conversant with perfection of character, not even when divines are the subjects of its memorials.

Entering on the history of the reformation, in the 15th chapter of his work, Mr. R. states, as the predisposing causes of that momentous change in the religious and political system of Europe, 1st, The dawn of literature, which threw an unwelcome light upon the characters of the Romish clergy. 2, The invention of the art of printing, which gave a wide diffusion to knowledge. 3, The relaxation of church discipline. 4, The scepticism generated in the minds of the learned and the polite, by the adaptation to sacred subjects of the language of the ancient classics, and by the study of the Platonic philosophy. The concentrated effect of these causes was a general spirit of enquiry and of dissatisfaction with ecclesiastical abuses. Thus was a train gradually formed, and a spark alone was wanting to produce a powerful explosion.

This spark was supplied by Martin Luther, who, being disgusted by the profligate indecency with which the papal agents pressed the sale of indulgencies in the North of Germany, published ninety-five propositions, in which he boldly impugned the authority of the Romish see. These propositions were speedily answered by John Tetzel, a Dominican monk, who had been employed in promulgating the indulgencies by Eccius, chancellor of Ingoldstadt. They were also summarily condemned by Silvestro Prierio, master of the apostolic palace; and in an angry controversy which ensued between Luther and this new champion, the former denied, in very violent language, the authority claimed on behalf of the pope above the councils and the canons of the church.

Leo for some time regarded these disputes with indifference; and when he at length deemed it necessary to interfere, he only gave directions that the refractory priest should be admonished

moniſhed of his error. But the ſpirit of diſcontent had already made a rapid progreſs, and the pontiff was called upon by the emperor Maximilian to cruſh the growing hereſy. Urged on by this requiſition, Leo, in violation of the tenor of a monitory which he had previouſly addreſſed to Luther, ſummoning him to appear at Rome within ſixty days, to anſwer for his conduct, commanded the cardinal of Gaeta to call the arch heretic perſonally before himſelf and his declared adverſaries, the biſhop of Aſcula, and Silveſtro Prierio; and in caſe of his perſiſting in his errors, to ſend him as a priſoner to the pontifical capital.

From theſe violent meaſures, however, Leo was diverted by the interference of the elector of Saxony, who had already manifeſted himſelf to be the ſteady friend of Luther. At the requeſt of that prince, the opinions of the reformer were referred to the examination of the cardinal of Gaeta alone, who appointed Augſburg as the place where this important cauſe was to be decided. Repairing to that city, Luther appeared before the cardinal, who treated him with the utmoſt reſpect; but, incautiouſly quitting the character of a judge for that of a diſputant, ſo feebly maintained the cauſe of orthodoxy, that Luther was emboldened to appeal to the pontiff, in a proteſt, in which he profeſſed his readineſs to ſubmit to the church, but upon the obnoxious proviſo, that he ſhould by argument be convinced of his errors. Notwithſtanding the ſubſequent endeavours of the cardinal to moderate the zeal of this troubleſome controverſialiſt, he quitted Augſburg abruptly, leaving behind him an appeal "from Leo X., prejudiced and miſled, to Leo X. when better informed."

In the mean time the pontiff, in order to put to the teſt the profeſſions which Luther had frequently made, that when he underſtood the opinion of the church, he would obey it, publiſhed a bull, explicitly aſſerting the efficacy of indulgencies.

"Luther," ſays Mr. R. "had now no reſource but inſtant ſubmiſſion or open contumacy, and being thus driven to extremes, his bold genius prompted him to the latter. Inſtead of repeating his former profeſſions, he now diſcovered that the Roman Pontiff, like other men, might fall into error, and he appealed, by a new inſtrument, from the authority of Leo X. to that of a general council. The bare mention of ſuch a council is to the church of Rome equivalent to a declaration of war; but the important events, which occurred at this period, turned the attention of Europe from theological diſcuſſions to political debates, and Luther was ſuffered, without any great interference from the church of Rome, to proceed in that courſe of conduct from which every effort hitherto made to deter him had only ſerved as an encouragement to him to perſevere."

The important events to which Mr. R. alludes in the preceding

ceding quotation are the intrigues which took place towards the end of the year 1518 with regard to the ſucceſſion to the Imperial throne. To theſe intrigues a new impulſe was given by the death of the emperor elect Maximilian, which took place on the 12th of January 1519. This event gave occaſion to the firſt indication of thoſe jealouſies between Charles V. of Spain, and Francis I. king of France, which for ſo long a ſpace of time ſpread devaſtation through ſome of the faireſt parts of Europe. Equally dreading the elevation of either of thoſe powerful monarchs, Leo had deviſed a ſcheme to fruſtrate the views of both. But this ſcheme having been rendered abortive by the unſkilfulneſs of his envoy, or by the unmanageable ambition of the French monarch, he had the mortification to receive the intelligence of Charles having been inveſted with the Imperial purple.

This unwelcome news arrived at a time when the ſpirits of the pontiff were depreſſed by domeſtic affliction. In the preceding year, by the marriage of his nephew Lorenzo, duke of Urbino, to Madelaine de Tours, daughter of John count of Boulogne and Auvergne, and a relative of the French monarch, he had confirmed and extended his hopes of aggrandiſing his family. But on the 28th of April 1519, his viſions of future glory were at once overclouded by the death of his favourite.

"By the true friends to the honour and character of the pontiff, the information of the death of Lorenzo was received with ſatisfaction rather than with ſorrow. The earneſtneſs which Leo had ſhewn in promoting the advancement of his nephew, and the unjuſtifiable, expenſive, and dangerous methods which he had in ſome inſtances reſorted to for that purpoſe, were attributed by them to his affection for one who was endeared to him, no leſs by a ſimilarity and participation of misfortunes, than by the ties of blood, and it was now generally expected that the pontiff having no equal object of his partiality, would conſult only the dignity of his own character, and the honour and intereſt of the Roman ſee. Theſe expectations were confirmed by the conduct of the pontiff, who on this event expreſſed his ſubmiſſion to the will of God, and appeared to reſume the natural rectitude of his character. That he had not on all occaſions fulfilled the hopes that had been entertained of him is ſufficiently apparent, from the bold and remarkable language of Lodovico Canoſſa, biſhop of Bayeux, who, in giving his ſentiments on this event to the cardinal da Bibbiena, conſiders it as a cauſe of univerſal ſatisfaction, and expreſſes his hopes 'that his holineſs will 'now become ſuch as he was expected to be on the day he was 'created pope.' *"

On

"* '—— Moſtrando ſua Santità del tutto volerſi accommodare al 'voler di Dio, ed al naturale iſtinto ſuo. Il che ci da ſperanza, 'che ſua Beatitudine ſi poſſa ancora veder tale, quale ſi ſperò che 'doveſſe eſſere il giorno che fu creata.' *Lettere di Principi. vol.* i. *p.* 57."

On the death of Lorenzo, Leo delegated the government of the Florentine ſtate to the cardinal de' Medici, who diſcharged this important truſt with ſingular ſkill and fidelity. The duchy of Urbino, over which the pontiff exerted a ſtill more abſolute dominion than that which he exerciſed over the Tuſcans, he annexed to the territories of the church.

During the vacancy in the Imperial throne, which took place between the death of Maximilian and the election of Charles V., the doctrines of the reformation made a rapid progreſs in Germany. Alarmed by this circumſtance, but ſtill hoping that the threatened ſchiſm might be prevented by conciliatory meaſures, Leo deputed Charles Miltitz, a Saxon nobleman, whoſe faithful ſervices he had experienced, both in a civil and in a military capacity, to repair to the court of the elector of Saxony, and to endeavour to ſoothe the refractory ſpirit of Luther. Though this new envoy was commiſſioned to preſent to the elector the precious gift of the conſecrated roſe, he experienced from that prince a very cold reception. His interview with Luther, however, afforded the faireſt proſpect of ſucceſs. By making ſeaſonable conceſſions, he ſo wrought upon the mind of the warm-hearted reformer, that he induced him to write to the pope a ſubmiſſive letter, which was ſpeedily anſwered by Leo in moſt gracious and pacific terms. But this calm was of ſhort duration. A public diſputation having taken place at Leipſic, Luther, who did not fail to attend on the occaſion, was irreſiſtibly tempted to mingle in the controverſy, and in the warmth of altercation, boldly profeſſed his novel opinions in all their latitude. On his return to Wittemberg, Miltitz again endeavoured to mitigate the ardour of his zeal; and when he found his own arguments ineffectual, he ſummoned to his aſſiſtance the ſociety of Auguſtine monks, then met in a general chapter. Under pretext of complying with the pacific ſolicitations of his brethren, Luther addreſſed to the pontiff a letter, which Mr. R. juſtly characteriſes as "conveying the moſt determined oppoſition, the moſt bitter ſatire, and the moſt marked contempt." The conſequences of this letter were deciſive. Leo fulminated againſt Luther a bull, the execution of which was entruſted to Eccius. The zealous reformer was ſo far from being terrified by the papal thunder, that he publicly burnt the bull in the univerſity of Wittemberg, and again appealed to a general council.

Both parties now endeavoured to conciliate the favour of the new emperor. Luther by addreſſing to him a memorial on the oppreſſion to which the empire was ſubject, in conſequence of the unjuſt claims of the holy ſee; Leo, by deputing Aleandro as his legate, with inſtructions to ſpare no pains to influence

Charles to maintain the cauſe of orthodoxy. This important controverſy came to an iſſue at the Diet of Worms, to which Luther, on the receipt of the Imperial ſummons, repaired with all the reſolution of a martyr. For the particulars of his tranſactions with that aſſembly, we muſt refer our readers to Mr. R.'s work, where they will find them related in a ſtyle which riſes to the full height of the elevation of his ſubject. But we cannot refrain from tranſcribing the following remarks, in which he pays a heartfelt tribute of applauſe to the courage and integrity of the great reformer.

"Such was the reſult of this memorable interview, which each of the adverſe parties ſeems to have conſidered as a cauſe of triumph and exultation. The Romiſh hiſtorians aſſert that the conduct of Luther on this occaſion diminiſhed his credit, and greatly diſappointed the expectations which had been formed of him; whilſt his apologiſts repreſent it as highly to be commended, and in every reſpect worthy of his character. Nor can it be denied, that when the acuteneſs of his interrogator compelled him either to aſſert or to retract the doctrines which he had maintained, he roſe to the height of his great taſk with that inflexible intrepidity, which was the characteriſtic feature of his mind. Of the theological tenets ſo earneſtly inculcated by Luther, different opinions will be entertained; and whilſt ſome approve, and ſome condemn them, there are perhaps others who conſider many of them as unimportant, and founded merely on ſcholaſtic and artificial diſtinctions; as equivocal, from the uncertainty of their effects on the life and conduct of thoſe who embrace them; or as unintelligible, being totally beyond the limits and comprehenſion of human reaſon; but all parties muſt unite in admiring and venerating the man, who, undaunted and alone, could ſtand before ſuch an aſſembly, and vindicate, with unſhaken courage, what he conceived to be the cauſe of religion, of liberty, and of truth; fearleſs of any reproaches but thoſe of his own conſcience, or of any diſapprobation but that of his God. This tranſaction may, indeed, be eſteemed as the moſt remarkable and the moſt honourable incident in the life of that great reformer; by which his integrity, and his ſincerity, were put to the teſt, no leſs than his talents and his reſolution. That he conſidered it as a proof of uncommon fortitude, appears from the language in which he adverted to it a ſhort time before his death. *Thus*, ſaid he, *God gives us fortitude for the occaſion; but I doubt whether I ſhould now find myſelf equal to ſuch a taſk**."

Though the emperor declared againſt Luther, the conſtancy of the reformer was ſtill unſhaken; nor did he yield to the private ſolicitations to which the friends of peace had recourſe, in order to induce him to retract his ſuppoſed errors. Being at

* "'Ita Deus impa idum reddere poteſt hominem; neſcio an nunc tam fortis eſſem.' *Luther. ap. Seckend. tom.* i. p. 152."

at length ordered to quit Worms, on his road to Wittemberg he was seized by a body of horse, dispatched for that purpose by his friend the elector of Saxony, who conveyed him to the castle of Wartzburg, where he found an asylum till the storm of persecution which appeared to be gathering against him was dissipated. Mr. Roscoe's summary of the character of that great benefactor of the human race is a model of candid estimation and elegant composition.

In commenting on the consequences of the reformation, Mr. R. is of opinion that its immediate effects were favourable to the interests of literature, but that they tended both indirectly and directly to the discouragement of the fine arts. He perceives its most beneficial influence in the spread of free enquiry, which being applied to the principles of political institutions, tended to meliorate the condition of mankind; and concludes a chapter, which abounds in interesting matter, with the following view of the darker side of the picture.

"That these and similar advantages were, however, in a great degree counterbalanced by the dreadful animosities to which the reformation gave rise, as well between the reformers and the adherents to the ancient discipline, as between the different denominations of the reformed churches, cannot be denied; and the annals of Europe exhibit a dreadful picture of war, desolation, and massacre, occasioned by the various struggles of the contending parties for the defence, or the establishment, of their respective opinions*. Whoever adverts to the cruelties exercised on the Anabaptists,

"* The violence of the first reformers is very fully admitted by a learned prelate of the church of England, who, in speaking of Erasmus, says, '—for the other reformers, such as Luther, Calvin, and their followers, understood so little in what true Christian charity consisted, that they carried with them into the reformed churches, THAT VERY SPIRIT OF PERSECUTION WHICH HAD DRIVEN THEM FROM THE CHURCH OF ROME." *Warburton's Notes on Pope's Essay on Criticism, in Pope's Works, vol.* i. *p.* 222. The annals of persecution cannot furnish a more atrocious instance of bigotry and cruelty, than the burning of Servetus, in a Protestant city, and by Protestant priests. The life of this unhappy victim of ecclesiastical tyranny, was written by Henricus ab Allwoerden, at the instance of the learned Mosheim, and published at Helmstadt, in 1728. From this work, I shall give the letters written by Servetus whilst in prison; from which the reader may judge of the cruelty and injustice of his tyrannical and bigotted persecutors, the ecclesiastics and magistrates of Geneva. *v. Appendix, CXCIII.* The execution of Servetus is thus described, in a MS. history

Anabaptists, the Socinians, and various other sects of Christians, who differ in some abstruse or controverted points from the established churches; whoever surveys the criminal code of the Lutheran and Calvinistic nations of Europe, and observes the punishments denounced against those who may dare to dissent, although upon the sincerest conviction, from the established creed, and considers the dangers to which they are exposed in some countries, and the disabilities by which they are stigmatized and oppressed in others, must admit, that the important object which the friends and promoters of rational liberty had in view, has hitherto been but imperfectly accomplished, and that the human mind, a slave in all ages, has rather changed its master, than freed itself from its servitude.

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of him, cited by Allwoerden, *p.* 112. 'Impositus est Servetus trunco ad terram posito, pedibus ad terram pertingentibus, capiti imposita est corona straminea, vel frondea, et ea sulphure conspersa, corpus palo alligatum ferrea catena, collum autem tunc funi crasso quadruplici aut quintuplici laxo; liber femori alligatus; ipse Carnificem rogavit, ne se diu torqueret. Interea Carnifex ignem in ejus conspectum, et deinde in orbem admovit. Homo, viso igne, ita horrendum exclamavit ut universum populum perterrefecerit. Cum diu langueret, fuerunt ex populo, qui fasciculos confertim conjecerunt. Ipse horrenda voce clamans, *Jesu, Fili Dei æterni miserere mei.* Post dimidium circiter horae cruciatum expiravit.' Calvin, who was apprehensive that the death of Servetus might entitle him to the rank of a martyr, thought it necessary to defame his memory, by asserting that he had no religion; and inhumanly attributed the natural expression of his feelings on the approach of his horrible fate, to what he calls a *brutal stupidity.* 'Ceterum ne male feriati nebulones, vecordi hominis pervicacia quasi martyrio glorientur, in ejus morte apparuit belluina stupiditas, unde judicium facere liceret, nihil unquam serio in religionem ipsum egisse. Ex quo mors ei denunciata est, nunc attonito similis hærere, nunc alta suspiria edere, nunc instar lymphatici ejulare. Quod postremum tandem sic invaluit, ut tantum, hispanico more, reboaret, *Misericordia, Misericordia.*' *Calvini Opusc. ed Genev.* 1597. *ap. Allwoerden. p.* 101. What Calvin did not scruple to perform, Melancthon and Bullinger did not hesitate to approve. Thus the former addresses himself to the latter on this subject, 'Legi quæ de Serveti blasphemiis respondistis, et pietatem ac judicia vestra probo. Judico etiam Senatum Genevensem rectè feciisse, quod hominem pertinacem, et non omissurum blasphemias *sustulit*; ac *miratus sum esse qui severitatem illam improbent.*' *v. Jortin's tracts,* 8°. *v.* i. *p.* 431. Such were the sentiments of the *mild, and candid* Melancthon, and such the *first fruits* of that *reformation,* which professed to assert the right of private judgment in matters of religion, and to enlighten and humanize mankind!"

ART. CLXXVI. *Poems by Francis Wrangham, M. A. Member of Trinity College, Cambridge.* 8vo. pp. 111. Price 4s. Mawman, London.

WHEN ſome of the wandering children of Theſpis have endeavoured, within the narrow precincts of a barn, to delight and improve the inhabitants of a country village by the repreſentation of the dolorous tragedy of Hamlet, or of Richard III., we have have heard thoſe redoubted critics, the apothecary or the parſon of the pariſh, wiſh that the performers were either better or worſe, in order that they might either be gratified by their ability, or moved to laughter by their abſurdity.

This is preciſely the feeling which we experience on the peruſal of the poems of Mr. Wrangham, who appears to be poſſeſſed of too much taſte to be betrayed into any groſs infringements of the laws of compoſition, but at the ſame time to be ſo lamentably deficient in genius, that we cannot find in his pages one brilliant original thought, and hardly one ſtriking mode of expreſſion. The utmoſt to which he attains is occaſional neatneſs of diction. But though this quality may render a copy of verſes tolerable to a circle of friends, it will not of itſelf gain the approbation of the public. Of this truth we wiſh we could perſuade the multitudinous authors of pocket volumes of poems. Had Mr. W. been duly aware of it, he would have ſuffered his ſpiritleſs lucubrations to remain in that privacy to which, on comparing the date of their imprint (1795) with that of their publication, we are led to believe that his better judgment had once induced him to condemn them. The peruſal of this volume will however confirm the truth of Lord Cheſterfield's obſervation, "that there is perhaps not a ſingle book which does not contain in it ſomething that is good"—for it is adorned by Mr. George Caldwell's Latin verſion of one of Mr. W's. amatory effuſions. As the original is a fair ſpecimen of Mr. W's. talents, we ſhall tranſcribe it, in order to enable our readers to reviſe our verdict, and ſhall ſubjoin Mr. C.'s tranſlation, for the gratification of the cultivators of Latin poetry.

When firſt the ſyren beauty's face
My wandering eye ſurvey'd,
Unmov'd I ſaw each fraudful grace
That round th' enchantreſs play'd:

And ſtill, with careleſs mien elate,
Defied the *Paphian's* wile,
As ambuſh'd in a look he ſate,
Or couch'd beneath a ſmile:

And

And ſtill to move I madly vow'd
Along the dangerous way,
Secure—where other boaſters bow'd
Before the tyrant's ſway.

Nor learn'd my breaſt to heave the ſigh,
Or pour the ſecret heart;
Till MYRA from her beamy eye
Diſpatch'd th' unerring dart.

"Fly, fatal ſhaft!" (with cruel zeal
The conſcious murdereſs cried)
"And teach yon haughty boy to feel
"The anguiſh due to pride."

To ſooth the ſoul-ſubduing pain
Awhile I fondly ſtrove;
But combated, alas! in vain,
Th' omnipotence of love.

Then, ah! at length, ſtern power, forbear;
Thy wrath at length forego;
Enough my youth has felt of care,
Enough has taſted woe:

Or, if ordain'd, by ſtubborn fate,
I drag th' eternal chain,
Doom'd, as I bend beneath its weight,
To court relief in vain—

To Myra equal toil impart,
On her thy pàng beſtow;
Thrill with love's agony her heart,
And bid her ſuffer too.

Lumina cùm primùm (memini) juvenilia ſtrinxit
Virgineo quicquid ludit in ore decus,
Tutus ab illecebris veneres mirabar inermes:
A nobis famam nulla puella tulit.

Hinc animo audaci nimiùm vultuque ſuperbo
Spernebam *Paphii* mollia tela Dei;
Seu roſeo inſidias ſtruxit malè fidus in ore,
Seu riſus inter retia texit Amor.

Sæpè quidem dixi, fallacis neſcius auræ,
Me tutò anguſtam poſſe tenere viam:
Imprudens nimiùm! qui me tam ſæpè negavi,
Cætera qui vincit, vincere poſſe Deum.

Nam

Nam neque adhuc nôram triſtes profundere queſtus,
Nec nôram querulæ tangere fila lyræ;
Cùm MYRA ex oculis, *Phœbei* fulguris inſtar,
Miſit vindictæ tela miniſtra ſuæ:

" I, fuge (fatalis clamavit conſcia plagæ)
" I, pete (ait) durum, fida ſagitta, latus.
" Hinc tandem, hinc diſcat noſtrî contemptor oportet
" Quæ ſint fœmineâ vulnera miſſa manu."

Pectoris ut fævos poſſem ſanare dolores,
Tentavi medicâ quicquid in arte fuit;
Sed fruſtrà petii duro me opponere morbo,
Ah! medica non eſt arte fugandus Amor.

Improbe, parce, puer, pennato ſternere ferro;
In me fatales deſine ferre minas:
Præteritos egi non tam feliciter annos;
Experta eſt varias noſtra juventa vices.

Sin, quæ diſpenſant mortalia fila, ſorores
Impoſito prohibent ſolvere colla jugo;
Si me fata jubent æternam ferre catenam,
Nec prodeſt votis ſollicitâſſe Deos—

Tu ſaltèm Miræ parilem, puer, incute plagam;
Langueſcat, quæſo, vulnere nympha pari,
Hæc quoque cognoſcat quid ſit ſuccumbere amori,
Tranſadigatque animas una ſagitta duas.

ART. CLXXVII. *The Deſtruction of the combined Fleets of France and Spain: a Sermon preached at Worſhip-ſtreet, Thurſday, December 5,* 1805. *To which is ſubjoined a Liſt of the Ships taken, ſunk, burnt, and otherwiſe deſtroyed, in the late Victory. By J. Evans, A. M.* Price 1s.

THE late ever-memorable engagement of Lord Nelſon has inſpired the nation with uncommon triumph, joy, and gratitude—triumph in the defeat of an inveterate and menacing foe, joy in our own ſecurity, and gratitude to the Diſpoſer of all events, *for giving us the victory through that illuſtrious hero,* who fell a victim to his own glory. The importance and magnitude of the event fully juſtified our rulers in appointing a day of public thankſgiving, and the author of this diſcourſe ſeems to have his mind in uniſon with the general feelings. Of all the preachers whoſe eloquence or learning might evince their zeal in the cauſe of their country, none can boaſt of a more appropriate text than Mr. E. " *And the third part of the ſhips were deſtroyed.*" Rev. viii. 9.

The number of ſhips, which on both ſides engaged, being about three times the number of thoſe deſtroyed, correſponded in

in a surprising manner to the words of inspiration. This singular coincidence might tempt a less judicious interpreter to represent the language of the inspired penman as really prophetic of the event. But Mr. E. soberly cautions his hearers against such a conclusion; and, after a brief explanation of the passage, places before them, with simplicity and energy, some of the auspicious consequences resulting from this celebrated victory.

If delivered with animation, as no doubt it was, the discourse must have been powerfully felt by the audience. It is, indeed, a sensible and able performance; and from the simplicity of the style, as well as the vigour, loyalty, yet purity of the sentiments, we cannot help wishing it a wide circulation.

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